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MARTYRDOM

CHARLES FILLMORE

As they listened to this, the Council grew frantic with rage, and gnashed their teeth at Stephen. He, filled as he was with the Holy Spirit, fixed his eyes intently on the heavens, and saw the Glory of God and Jesus standing at God's right hand.

"Look," he exclaimed, "I see Heaven open and the Son of Man standing at God's right hand!"

At this, with a loud shout, they stopped their ears and all rushed upon him, forced him outside the city, and began to stone him, the witnesses laying their clothes at the feet of a young man named Saul. And they stoned Stephen, while he cried to the Lord: "Lord Jesus! receive my spirit!" Falling on his knees, he called out loudly:

"Lord! do not charge them with this sin;" and with these words he fell asleep.

Saul approved of his being put to death.

On that very day a great persecution broke out against the Church which was in Jerusalem; and its members, with the exception of the Apostles, were all scattered over the districts of Judæa and Samaria. Some religious men buried Stephen, with loud lamentations for him.—*Twentieth Century New Testament.*

Stephen is called the "first Christian martyr." He had proclaimed Jesus Christ as the Messiah, and that proclamation had incensed the Jews. The result was that Stephen experienced martyrdom. In the early history of the church, martyrdom was considered the supreme witness of the believer's loyalty to Christ.

Martyrs and martyrdom became a popular fad, so the church history says, and it was carried to the extreme. Both men and women practiced martyrdom, with the end in view of attaining control and power over the people. When they were incarcerated in the jails, the people considered them great heroes, and the edicts they sent forth were received as inspired. Church officials often found themselves in embarrassing circumstances because of the influence which martyrs exercised over the people.

If martyrdom has such wonderful effects upon people in the outer, it must have a greater inner power. Whatever exercises a moving power upon men, has within it a spiritual force of far greater importance and power. The Christian martyrs produced in the minds of the people a certain loyalty, a desire, an enthusiasm to the Christ way, the Christ religion. We may know from this that there is something in every individual corresponding to martyrdom, and if we find it and apply it in our daily life, it will lead us to higher states of consciousness.

Stephen represents something in man; his name means "crowned," which is typical of an illuminated, or a crowned state of consciousness. Stephen really represents the man who is baptized of the Holy Spirit, and gets intellectually a clear understanding of the Truth of man. He has the heavens opened to him; he sees the Son of Man sitting at the right hand of God, exercising power. The Son of Man is God's idea of man expressed. When the illumination of the Holy Spirit comes to one, there is a discernment, a perception, a prophesy of man, given to the one who is illuminated. One who has had this experience can see the possibilities of man, far beyond what have been demonstrated. These possibilities seem so real that they become a moving factor in life, and the illuminated one goes forth preaching them, talking about them as if they had really come to pass, as if all had been demonstrated.

That is the state of mind Stephen was in, and "the first Christian martyr" is typified by the students today who receive the Truth, who perceive it, not with full understanding, not with demonstration yet, but with an illumination so strong that they become enthusiasts. They are what we call our "newly illuminated" students, and they do wonderfully effective work in those early stages. But it is done in the enthusiasm of the intellect. The full regeneration has not yet been established in them.

When the enthusiasm of the intellect begins to adjust itself to the regenerate states of consciousness in man, there is a certain friction. We must remember that there are two great states of consciousness—the spiritual and the material. These work in mind and body, side by side; they are interpenetrating, and when illumination comes, a great energy is generated. The activity of mind is increased at a tremendous rate. The thoughts become swift, and they can be felt moving here and there in the organism.

The thoughts in the heaven of man's mind must, sooner or later, find their places in the body. Mind works through brain cells, and the brain cells are active or inactive, according to the character of the ideas. Thinking about the omnipotence of the power of God, sets up in the body a force, a power, a swiftness, that it never had before.

What is the effect on the organism? Some of the thoughts, which have crystallized in cells, respond. There is increased activity; healing and harmony in certain inner planes of consciousness take place, but the outer crust does not at once respond. That requires what we call time, adjustment. In the story of Stephen, the delay represents the opposition of the Jews. Formal religion resists the spiritual consciousness. It does not receive and adjust itself to the high understanding.

Stephen was argumentative; he wanted to prove to the whole world that the Scripture was true; that Jesus

Christ was the Messiah, prophesied from the earliest teaching; he showed and proved, all the way down from Moses, that Jesus was the fulfillment of prophesy; he was the King for whom they were looking. Stephen became so enthusiastic that he had a reaction. The people, through lack of understanding, could not receive those truths all at once.

Similarly, we find in our minds that we can receive such high statements of Truth that the brain cells do not respond. Our ideas have been so totally different, that there is no receptivity. If we would avoid a chemicalization such as Stephen had, it is necessary that we go a little slow in the beginning, that we use a little caution about setting up opposition. We should listen to the Spirit and adjust ourselves to the new thoughts poured into the mind. Where there is no receptivity, we should not talk to people about Truth. As Jesus said, do not "cast your pearls before the swine."

Who is to be judge as to where one shall express the Truth, and where one shall not? The Spirit of Truth within. It is a guide and an equalizer. It will put us in touch with the Great Universal Spirit. When trusting it, we know just where to sow the seed, we know just when to be very enthusiastic, and under what circumstances to be silent.

Those who observe these points are as "wise as serpents, and harmless as doves." We can escape the hard conditions which make martyrs of Christians, if we know the Law, if we know when to be still, when to let the Spirit work in the Silence.

There is a silent force which we carry deep down in our minds, and which we can manifest in our daily living. In the end, it will result in a larger expression of Spirit than can be had by talking, by proving in an argument to unbelievers that we have found the Truth. The enthusiastic believer should not stop all conversation with unbelievers, but he should be wise. He should

be discreet. He should listen to the Spirit, and drop a word here and there.

This state of mind will harmonize the within and the without. Many of us suffer from bodily ills through an unbridled enthusiasm. The power of the Spirit is thrown upon the organism with such force that there is resistance between the inner and the outer. The outer man must be dealt with as we deal with an unbelieving, materially-minded person. Besides the spiritual mind, we have within, a material mind that deals with material things—it believes that it is body, a material body. We must adjust ourselves to that state of consciousness. If we do not, the little cells of the organism will begin to react, and we feel the pounding of the stones of material thought. After a high state of illumination, some persons feel a stiffness and soreness all through the organism, as if they had been pounded. The explanation is that there has been the precipitation of a force into the body, which the material cells have resisted.

Spiritual thoughts are real. The body can appear and disappear, but the thought abides. If an arm is cut off, the sensation of the arm remains in consciousness. This shows that the thought is the source of sensation, and the source of consciousness. Then, it must be the real thing; in this instance it is the real arm. In all our work of regeneration there must be a wise adjustment of Spirit and so-called "matter."

The Scriptures portray two classes: The Jews, and the Gentiles. The Jews represent the regenerate. They are those who come into the consciousness of the power of the spiritual man. They are the "chosen of God;" they are the people who are coming out of generation, who are coming out of the material, mortal, animal man, into a higher man. The Gentiles are those who are in generation. They are under the law of the man of flesh.

We set spiritual ideas working with just one object in view—the introduction of the regenerate conscious-

ness. When we have received the full baptism of Spirit, and come into the Jew-consciousness, we are conscious of a new formation within. This is the new creature in Christ Jesus, and the mortal man is transformed, readjusted, and lifted up into a unity therewith.

When Jesus spoke of salvation being of the Jews, he meant that salvation is of the regenerate man. There is no salvation without regeneration. We must put on a new mind; we must take the ideas that are presented as Truth, and adjust the whole man to them. Every department of man must be lifted up. There must be a new man in Christ Jesus, and the old man must pass away.

This change is what took place in Stephen. The old state of consciousness passed away. We are told that he fell asleep. But the language expresses an important metaphysical fact. Everything of a material character crystallizes, falls asleep. It passes from the positive to the negative pole.

The positive pole of mind is spirituality; the negative pole is materiality. The first is *I am;* the second is I-am-not. When the I-am-not thought gets possession of a life, the latter goes down into negation, or falls asleep. The word "cemetery" means "sleeping place." Everything that relaxes its I Am Energy, I Am Power, I Am Life, falls asleep. If in our daily experiences, we relax our hold upon the high spiritual ideas, some part of our life is falling asleep. It may be that the eyes are the "sleeping places" of the thought; perhaps it is the ears. But if, with Stephen, we keep in the conscious affirmation of I Am Spirit, I Am Life, I Am that I Am, I Am the Son of God, sitting at the right hand of the Father, exercising the power of God, we shall see what he beheld. He saw the real man, and saw that man in himself.

Let us see this man in ourselves. Let us rise to the standard of the regenerate man, not questioning what is going to become of the race if all people are regener-

ated. God Almighty will take care of that. All we have to do is to know that there is a new possibility for man, a new possibility for you and for me if we will accept Spirit and the Law of Spirit as laid down by Jesus Christ.

Let us agree to enter the new race, become one with Almighty Spirit, and reap the reward of that Spirit in a new state of consciousness, a new possibility, which includes health of mind, health of body, spiritual understanding, and all things that we have desired in our hearts.

How gradually has man come to a realization of the firmness of the Universe! He knew winds and waves and then gravitation and steam. Later he caught the finer forces of heat, light, and last of all electricity. Today, he is more than suspecting a cosmic energy as much finer than electricity, as electricity is finer than horse-power. And even now efforts are being made to harness this cosmic force. But finer than this cosmic energy is the energy of prayer. It touches on the ultimate, as it is of the nature of the absolute. As this is an age of electricity, another age that is now dawning is to be the age of prayer, an age in which a race will conduct all of its operations, not only under the guidance of God, but with a constant use of his power. This is prayer.—*Albert C. Grier, in Washington News Letter.*

EXALTATION

HELEN HEICK

Out of the grime,
Out of the slime,
The lily lifts her head sublime.
Her petals hold
A heart of gold.

Confess therefore your sins one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

MAN, REGENERATED AND RESURRECTED

IDA M. MINGLE

WITH THE approach of Easter each recurring year, we are brought face to face with the story of the resurrection of Jesus Christ, and the evidence of its Truth in all nature. People, thinking only of the outer formalities which characterize the anniversary of the resurrection of our Lord, are very apt to overlook the long years of concentrated and consecrated preparation which preceded the unsealing of the tomb, and the coming forth of the new creature, seeing only in the resurrection of Jesus Christ what, on the surface, appears to be a supernatural feat. But the thinker, whether he be a church goer or not, discerns that all effect hinges perfectly onto a cause, and in the resurrection of Jesus Christ, realizes that the cause was a powerful and a dynamic one.

Nothing happens by chance. Jesus did not attain supernatural heights through superhuman means, but in the secret recesses of his soul came in touch with powers that are inherent within the spiritual Being of man. Through concentrated attention to the Truths governing his being, he set these spiritual powers into action so that he transformed not only his mind, but regenerated his body as well.

Before we can hope even for harmonious body expression, that is, health in the body, we need to understand certain laws governing mental action. We need to know that thought congests or expands, and that it functions first in the body. We need to realize that thought is a seed sown in mental soil, and that it brings forth after its kind.

The condition under which thoughts grow and un-

fold is identical with that of the lily bulb. There must be a stable soil, a soil containing within itself elements conducive to the nourishment and growth of the specific specie of seed-thought sown. Who would expect a harvest of lilies from the planting of lily bulbs, if he constantly stirred up the soil in which the bulbs were expected to take root, or if he planted the bulbs in a soil composed of sand alone? Yet, ofttimes, this is exactly what the student of Truth does. He plants his seed-thought in the soil of Mind, and instead of holding the seed-thought in poise and balance with expectation of its fruition into the thing desired under a natural law of Divine growth, he modifies, qualifies, stipulates, doubts, and then wonders why he gets no definite results. Or else, having sown a seed-thought with the germ of prosperity in it, he allows his conscious thinking mind to wander off into a maze of poverty-stricken ideas, wholly unmindful of the fact that prosperity seed-thoughts do not flourish and bear fruit in poverty soil.

The student of Truth must cultivate such an acquaintance with Divine Law and the Spirit within his being that he can rely with absolute certainty upon results once the seed-thought has been planted. All doubts are to be dispelled before the Word is spoken. But once the Word has gone forth, let it be in earnest expectation of its fulfillment. If it seems necessary to repeat the Word, let it be done in the consciousness that it is repeated only in order that faith in the Word may be stimulated in individual mind, and not that the activity of the Word may be accelerated. Through prefacing the Word with "I praise and give thanks" when it is repeated one establishes conviction that the Word is accomplishing that whereunto it is sent, and at the same time builds up a greater spirit of devotion and reverence in consciousness, both of which are essential in the production of spiritual fruit.

The building of a healthy body is the first requisite

toward its resurrection. One cannot resurrect the body unless he first comes into the recognition that the body is the temple in which God abides. In other words, that which we call body, whether the body be that of a rose, a rock, or a man, is the *form* through which ideas function. If the ideas are of an exalted nature, ideas which are not only perceived in Wisdom but conceived in Love, the forms or bodies produced are of like character and eternal in their structure.

Immediately a spiritual idea (called a Word) takes root in the consciousness of man, a regenerative activity is set up. However, it should be borne in mind that a Word takes root only when *feeling* has been quickened. Students who mechanically repeat statements of Truth, words that vibrate only on the intellectual plane of consciousness, reap very little fruit in the body, if any, from their words because they have failed to give dynamic power to the ideas involved in the Word, and these students are in no danger of being prematurely regenerated. "It is the Spirit that quickeneth," and if one has not entered into the Spirit of a Word there is no quickening. To continue to function only in the intellect is to become "heady" with *knowledge of the Truth* without the capacity to incorporate the Word into flesh. Jesus became the Word made flesh because he discerned both the science of Divine Mind and its application. He was a master both in the science of metaphysics and in the art of spirituality. He became in actuality that which he claimed to be in reality, and his triumph was not alone for himself but for all mankind.

Once one has felt the quickening Spirit within, his Love nature is lifted to a point of union with Divine Wisdom, and man is then in a position to regenerate his body, and change the impetus of the cell from the personal to the Divine standard.

The feeling nature, which directly governs cell reconstruction and regeneration of the body, is not the affectional nature, but is a realm of consciousness

founded upon impersonal and universal ideas, and can only be contacted through working with ideas of the Christ Mind. Ideas of delight in the purity and godliness of Man, ideas which formulate themselves into words of praise, goodwill, joy, kindness, consideration, justice, all stimulate the Love nature and bring the soul in conscious touch with feeling that is constructive and good. Regeneration begins in man when the feeling life is reorganized and established in purity and godliness, and precedes the resurrection of the cell and the transformation of the body.

Jesus Christ, at the age of twelve, recognized his universal relationship, when he proclaimed that whosoever doeth the "will of my Father which is in heaven, the same is my brother, and sister, and mother." Had Jesus regarded himself purely from the human standpoint, had he sought only personal advantage and satisfaction, he would have missed the glories of Christhood and the attainment of the crown of life. Jesus developed the universal spirit through constantly handling ideas and conditions in an impersonal way; through relating everything to the Christ Mind, and, as a result, every act of his life was conducive to his resurrection. One cannot mount heavenward with a divided attention. One cannot serve God and gratify the demands of the personal consciousness at the same time. Jesus Christ clearly showed in his life that it is the personal that is to be crucified, and that it is the Christ Self that is to be resurrected. Into the tomb of false beliefs man plunged when he first lost sight of his Divine character, and after ages of wandering, the Real Self is brought to light in the man Jesus. He became the "first fruits of them that slept," and is a *living* example for all humanity of the capacities and powers of Man.

In this new age, the age that heralds the restoration of man to his Christhood, Jesus Christ again comes into prominence as a governing factor in the lives of men, not as a crucified Savior but as a resurrected one. Under

the supervision of the Spirit of Truth, which is the universal Spirit of Jesus Christ, Christianity is being established as a workable, liveable, loveable, practical religion. As man discerns that religion is identical with harmonious, consecrated living, he will be glad to acquaint himself with the laws governing his being. As he moves forward in understanding, he will also become more perfected in manifestation, and it is reasonable to conclude that from this time on, there will be those in the race who, having perfected all human relationships, will step out of the personal into the Divine consciousness, being as gods among men. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Man's chief mission in the earth is to demonstrate his godlikeness—to become the sinless, sickless, deathless man.

THE JUDGMENT OF THE CHRIST

We have condemned all our lives because we have not known enough to discriminate without blaming. We have to learn to discriminate finely, without blame; we must distinguish between foolish and right conditions, not slurring everything together and saying "all is good;" that is not development; we have to look at the bad conditions as a fact, *but waste no feeling over them.* Jesus lived a life of Grace, but you will find no lack of discrimination in his dealings with men. When he said to the woman, "Neither do I condemn thee, go and sin no more," he discriminated between the right and the wrong way of living as much as if he had said, "You lived the wrong way through ignorance, go and live differently, but without condemnation to your past." We have to learn that condemnation does not only mean blaming others, it means blaming ourselves, i. e. thinking in terms of limitation imposed by the senses.—*Adela M. Curtis.*

PRACTICAL INVESTMENT

E. V. Ingraham

[Author's Note—The following article is the result of several experiences and spiritual realizations of the author in connection with the Spirit of this new time, when construction and reconstruction is the theme of every progressive mind.]

Wanted—Men and women who will invest ten per cent of their forces in themselves.

As this is a question of investment, we must handle the subject from the viewpoint of promoters who desire the public to invest in the goods we represent.

In our business experience we have learned that to interest the public in our commodities, we must present a clear, logical, and convincing argument. Our experience also teaches us that to really arouse interest in these commodities, we cannot afford to spend any time, thought or energy in finding fault with, or belittling other investments. The old idea of running down the other fellow's goods in order to sell your own is obsolete, because it proved itself a failure. "Knocking" is no longer considered good business principle, and the one who indulges therein soon relegates himself into the oblivion of unpopularity, and consequent failure.

We readily recognize that in order to carry any ideal to a successful culmination, there is required of us the backing up, or supporting, of this ideal by our time, our thought, our physical, and often our financial forces as well. We also know that the success of the ideal depends largely, if not wholly, upon the amount or degree of support we are willing to contribute to its promotion.

Now, we should like to consider for a moment that our stock in trade is that highest ideal which we have of ourselves, consider for a moment all that we should like to be.

This will involve many relative ideas, such as perfect

health, strength, and plenty of everything which would make us perfectly free, and comfortable in every way. We would also wish to have the esteem of those about us, therefore we would wish to be able to help everyone. We would really wish everyone to enjoy all the health, strength and comforts which we enjoy. Therefore our desire is not a selfish one, because it includes everyone.

As we understand the conversion of physical, mental and financial forces to the working out of our daily pursuits, we can readily adapt this understanding to the question of self-development.

First, then, we shall ask ourselves whether in our opinion, perfect health, strength and success in general, both for ourselves and everyone about us, is an attractive investment. Do we really think this ideal merits the investment of *some* of our time, thought, physical and financial forces? If so, then let us consider the matter further.

As we consider ourselves judicious investors, we will recommend that at first we begin on a ten per cent basis. We do not invite "plungers." This is an appeal for all to try this proposition out on a conservative basis, and if the returns are satisfactory, we may use our own judgment as to a more extensive investment. We propose to have this proposition stand purely upon its own merits. It may also be taken in installments, according to our own choice, based upon any period ranging from one day to one year or more.

Let us briefly consider the investment of time. For argument's sake, let us suppose that we have been investing one hundred per cent of our time, living according to standards less than our true desire. Let us take ten per cent of that time and live, act and deal with everyone, every condition and every circumstance, as we feel sure we would if we were really all that we have idealized for ourselves.

We will see on the face of this investment that we are not taking one moment of time from the things we

are doing every day. We merely act differently during this short period of ten per cent of our time. We meet everyone as though he were equal to our highest ideal of ourselves, for his ideal is doubtless equal to our own, regardless of what he may appear to be upon the surface. We show the same goods, work in the same office, preside in the same home, but for the time being the characters who participate are modified according to the ideal before us. We act differently, speak differently, and our purpose is different in one degree only, and that is that in addition to selling the goods, working in the office, teaching school or scrubbing the floors, we insist upon being this ideal self during at least ten per cent of the task.

The investment of mentality. It is now very clear that in order to carry out the preceding investment, it is necessary for us to add thought to our contribution of time. Thought is the great forming and transforming element in it all. There are two phases of mind action to be considered here: Mental vision, and actual thinking. Mental vision is the most important, for it causes, or opens the way, for formulated thoughts. Have you ever noticed how often you mentally look, or "feel," in certain directions before you really have any definite thought about it? That same mental "look" is the method by which we saw ourselves as we would really like to be, a few moments ago. Actual thinking soon follows. We already have some quite definite thoughts about ourselves as we would really wish ourselves to be, and it has come about through just looking in that direction a few times. The next thing, then, is to sustain this vision, or thought, in our action. It is in this manner that we invest our mental energies.

Some may say that it is difficult to control the mind. If there is a real live interest in the investment, we will find it very easy to give it our attention. If your income were ten dollars a day, and you found a place where you could invest one dollar of it so it would bring in ten

dollars more, would it be difficult to remember about it? Of course not. This is just what self-investment will do. It will increase our expressing capacity one hundred per cent and more, and the general returns therefore come back to us with a like increase.

Mental energy has its manifest complement, which we may call life energy, nerve energy, or physical energy. We all know that for these mental activities to be carried out they must have the support of the physical energies.

Have we not all known men of great mental development who were unable to carry out their ideas and ideals because of lack of physical backing or reënforcement? Some were physically weak, and we called them incapable; some were physically dense, and we called them dreamers; some were physically dissipated, and we called them unfit. In some instances the physical forces abounded, but these did not receive the necessary ideal reënforcement; in other instances, some did not have the physical forces because they had exhausted them in other directions and could not give their ideals the proper support. We know full well the accompanying result in each case.

From daily experiences, we find that in order to attain real and permanent success in our investment, there is necessarily involved *all* of our physical forces. Here they find a new expression, a new field of operation, where they act and react upon each other in connection with the mind and its ideals. They also in this manner express in an accumulative way, as does any financially profitable investment.

All of man's energies working in an accumulative way, increasing mental and physical forces, necessarily result in the whole man being increased. Not in size, but in capacity, ability, power, usefulness, in everything which goes to characterize and emphasize this great ideal which we have, toward which we work, and in which we are investing.

"But," you might ask, "just how is this brought about?" In exactly the same manner in which you bring your physical forces to the support of any other idea.

As you have any idea of pleasure or business, you merely follow out the idea in action, knowing that to the degree your physical forces are available and responsive to the idea, to that degree the idea will be realized.

Remember this, the greatest expression for *all* our forces is in *growth*—growth in everything included in the ideal animating our activities. In such expression there is no depletion, but constant increase.

Again, the physical investment does not take one away from his daily pursuits, but the daily pursuits become a practice game for learning to use ten per cent (or more) of our time, thought and physical energy, in a new and interesting field, that we may prove the investment a profitable one. We give this much time and activity, as we would go to school.

Lastly, the investment of finances. If we are to carry out these ideas to really prove the value of our investment, we will have to handle ten per cent of our money according to the standard of this higher, more efficient idea of living. Ten per cent of the money spent to develop the nature or characteristics of standards less than the "ideal self," must now be spent to develop this newly accepted ideal.

This does not mean that we necessarily spend it differently from what we have been doing; that depends largely upon just what we have been spending it for. But we must spend this ten per cent as though it were the "ideal self" spending it. Also, the purpose is not so much in spending it for this thing and that thing, but the underlying purpose is to give the "ideal self" expression by spending this money as you feel sure you would, if you were all that you would like to be. Exercise,

activity, doing things, is one of the means by which this "ideal self" grows.

There is a great likelihood that at least some of this money will be spent on such things as good books, lectures, etc., which will tend to nourish the growth of this greatly-to-be-desired "real self."

What wonderful powers and possibilities open up to us as we consider all this! Can we contemplate it without realizing that everything in all the universe is doing this very thing? Does it not bring that great Creative Principle called God into such close relation with us that we feel we have an Infinite storehouse upon which to draw, just as has the plant, the tree, and as we know the lily has, when we stop to consider "how it grows"?

The greatest recompense that comes from self-investment is in the knowledge that God is the inspiration back of, and the moving force in all our activity; that activity results in growth, and that growth is a greater expression of him, typified in our consciousness by that highest ideal which we can formulate of ourselves.

With such returns it is not a long step until we are not only willing to, but actually *do* invest all of that which we appear to be and have, in order that we may be all that we desire to be: That we may be like *him*.

You need not answer this advertisement except to yourself. We will get our returns along with the rest of humanity, for you cannot be "*yourself*" without being a blessing to all men.

"Give love, and love to your life will flow,
And honor will honor meet—
And the smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

THE INCLUSIVE LOVE

ETHELIND LORD CAMPION

Article III

E HAVE stated that the first step toward the understanding and manifestation of permanent success is through the faculty of Good Sense—or the *sensing* of *God Omnipresent.* This is optimism based on the principle that only the good is true, and it is to be practiced as devotedly, day in and day out, as are scales and finger exercises by those who become great musicians.

We take the second step through perfect trust and confidence in the Real Self; hereby we attain to a place of security and poise, where want and lack are unknown and unimaginable, and we sit impregnable at the right hand of power! This is really the place of realization of the meaning of the first, and greatest commandment: Thou shalt love thy God—with all your faculties and powers, all your understanding, all the strength of the human senses and the uplifted consciousness of the soul senses as well, and, too, with all the warmth and love, the force and fusing passion of the emotive nature, which welds into *one* the human and divine. Self confidence is belief and trust and love, in and for the Great Original Self of all, unto whom is all glory, all honor, all praise, and all achievement.

The third step follows naturally, as the second commandment follows the first: We are to love and reverence, praise and honor, the Great Self of our neighbor as we do our own; we are to go even farther than that, and recognize that there is no difference and no separation in the seeming two-ness of the neighbor and the self. The Great Self of both is indivisible, and when once we perceive our own divinity, our own unity with God, we naturally and inevitably see that Divine nature, that unity of Spirit, in one and all.

This is real altruism, true brotherly kindness, unselfish and beneficent; not just love of the human, not a mawkish sentimentality that lies down in the ditch with the brother who has fallen into the pit that the human digs for himself, but the higher love which refuses to recognize appearances of evil as realities, and so transmutes the seeming evil and lifts it up to its proper place and power, blots out transgressions and iniquities, for the sake of God, that *Good* may be made manifest.

In the trinity of absolutely essential qualities of Godhood, All-power, All-wisdom, All-presence, Omnipresence signifies the fusing and space-annihilating power of Love; a Love that knows its own unity with Spirit, and sees its neighbor as it sees itself, one also, whole, entire, complete.

This recognition of Divine unity represents the perfect circulation of one life, one power, one love, one wisdom, in complete equilibration. There are not two circulatory systems in the physical body, not two differing life powers or forces, but *one*. One blood-stream warms, quickens, feeds, blesses, supplies, nourishes and cleanses all parts of the body, every organ, nerve, and cell, without distinction.

So in the great body of humanity this *one* life, power, love, and wisdom, circulates and performs the same blessed functions, except where inhibited by the misunderstandings of man himself. You are one projection of that life, power, love, and wisdom, but are in no sense cut off from the rest of the body. You draw your sustenance from the one life-stream, and that life is the identical "flowing body" that has served your neighbor, has infiltrated every member from least to greatest of that humanity of which you and your neighbor are integral parts, with no distinction of rank or precedence.

When we realize this in all its significance, we will have come to that place of power typified by the second commandment, and in loving our neighbor as verily our-

self, we come into the fullness of harmonious relationship with God and man, and have free access to the Kingdom of Heaven here and now. Then Good circulates freely, without stoppage or impediment; there ceases to be any thought of separation, of mine and thine, of difference, or of barrier, because we have then been made "perfect in one."

Many members—one body.
Many branches—one vine.
Many expressions of life—one life.
Many ideas—one Mind.
Many intellects—one Intelligence.

Altruism is the radiation of Divine Love, which embraces all living creatures in its own heavenly effulgence, and knows no differentiation; it contains within its understanding no greediness or desire to grab; it recognizes no possibility of loss, or lack, or failure, since it consciously has all, and *is* all; it is God-Will pressed out into service for all.

We have likened this God, or good, will, to the circulation of the blood which freely supplies every need. Carry this analogy out into the so-called material world —into the world of financial systems and money standards. As the circulation of the blood is but the symbol of the Omnipresence of Spirit, so the monetary system is but the hardened and crystallized symbol of the more etheric circulation of blood and Spirit. The farther we get from Spirit in consciousness, the less *fluid* becomes the idea or the condition, and the more liable to beliefs in congestion and impoverishment.

Thus there is a vital reason why we should love our fellow man—because, forsooth, he *is* our fellow! Because we are indubitably one body, no matter how many members, and have but one circulatory system. Any stoppage of the free flow of love in that body throws the entire system out of harmony, and things generally get out of tune.

When we fully realize this, we will naturally try

to remedy any ill that our brother may seem to be experiencing, that not only he, but the whole body politic, including ourselves, may be healed and blessed and made happy. It is all a question of right values, a true sense of proportion, a perception of the Christ principle that *Love* pays all debts.

Yet good-fellowship based on the merely human understanding and love, does not save us from trouble. Family relationships are seldom unmixed happiness, as all can testify. Human love being based largely on the sense or desire of possession, is always limited, and sooner or later the bondage chafes and hurts.

We can be lifted out of this bondage only by coming into the wider understanding of altruistic love, which first of all announces "I am free," because of its inherent Selfhood, and then proceeds to beneficently bestow that identical freedom to the least among his brothers, because he realizes that none can be truly free while one is bound.

There is a perfect affinity between the loadstone and the iron filings, expressed on the one side by the steady radiation of attractive power—the magnet pulls by what it *is*—and on the other the eager responsiveness of the iron filings. Like attracts like.

There is the same elective affinity between God and man—between man and man as well—when the realization of *oneness* is born in consciousness. The "pull" of the magnet is always there, but man has insulated himself by his wrong thinking until he fails to respond as he should, and so misses his completeness. To the esoteric knowledge of unity with God, "all things" are added, or made visible, on the external plane. Manifest and unmanifest are essentially one; they "belong" to each other, being one, and nothing can really keep them apart; so man's appropriation of the things he desires can only be permanent or lasting as he interiorly knows he is what he reaches out for in expression. His consciousness of God, and only Good, makes of him a mag-

net *of* the good which flows ceaselessly, inexhaustibly, to him whose vibrant radiation corresponds to it.

Love of humanity, in its higher sense, is the magnetic quality that provides the open sesame to all hearts; and to be magnetic toward God is to be inevitably and eternally charged with the magnetism of God, and therefore attractive to *Good*. We must *be*—not pretend to be—nor can we hope to possess anything we cannot in truth give.

We long for love—yet how many of us are prepared to give the affection our starved hearts crave? How many of us pour out, lavish, and radiate love as the sun squanders warmth and light, with no thought of return? The most selfish people in the world are those who demand most love and service and consideration, and give the least. That is what selfishness means—to get without giving—which in truth cannot be done, for such getting is in the end sterile and futile, enriching the receiver not at all. The only love that benefits permanently is that which is poured out of a full heart which loves as the sun shines, because it must, because its very nature is to love, and like God, it cannot deny itself. We spend much time in the pursuit of money, considering little whether the mentality, the quality of mind, be rich or poor. Yet if we have not a deep and abiding consciousness of already inherently possessing, how can we expect to attract possessions? To him that hath shall be given, is literally and logically true. And to him who has not, even that which he thinks he has, shall just as logically and inevitably be taken from him, or slip away from him because there is nothing in him like itself to hold it.

Let us stop whining about circumstances, heredity, or the punishing will of God, and all the other shallow and flimsy excuses we have hidden under, and dare to use our intelligence, dare to look truth in the face.

Why are we poor? Sad? Sick? Sinful? For no reason under heaven except because we have a poor

conception of ourselves. It is the Father's good pleasure to have given us the kingdom—the dominion of the mind, and through that the dominion of the external realm. We are legal descendents of the Most High—inheritors of *all there is*, and yet we lack! Yet we cry "Woe is me! I am a worm of the dust, a miserable sinner—and God punishes me for my good!"

Away with such heresies, such base malignings of the goodness of God. Awake, thou that sleepest! Stand up! Throw back your shoulders. Breathe deep of life eternal—know God. Recognize your oneness through love with the goodness of all. Accept your heritage. Enter now into your Land of Promise in the name of I Am.

It is flowing with milk and honey—for you! It is full of all that the heart can conceive of dear delight and satisfaction—for you.

It is a land of Substance, of refreshment, of nourishment, of ever-recurrent manna for every possible need —for you!

It is a land of undeveloped and unimagined richness, awaiting its Lord and Master—waiting for *you*.

It is a land of health, and wealth, and happiness, of love, and comprehension, and companionship, all, all for you.

In it are no negations—for there Love reigns supreme, the love without variableness or shadow of turning—and that Love is for you.

Now you enter into your kingdom, a Prince of the Realm. Now you attain your majority.

Now you are king and ruler of that wondrous principality, *yourself*.

Now you drop from you, like a worn-out garment, the mistakes, the follies, the ignorance of the past, and shine forth clothed upon with right-thinking—mystic, wonderful.

Now you let your light shine, as does that great magnetic center the sun, and now cease to know any-

thing but the light, the warmth, the love, that emanate from *yourself*.

Now indeed is death swallowed up in victory, the world redeemed, Lucifer and his host restored to the heavenly consciousness in you, and Now are you in Truth the Temple of the Living God—expressing only Love.

It is so.

MEDITATIONS

Jesus Christ is able to save to the uttermost all them that come to God by him.

I have the overcoming power of Jesus Christ.

I stand fast in the liberty wherewith Christ hath made me free.

There hath no temptation taken me but such as is common to men. But God is faithful, who will not suffer me to be tempted above what I am able to bear, but will *with* the temptation make a *way of escape*. I am the Way.

I give heed to no accusing voice. I am joyous and glad of heart, and praise and give thanks *in faith*. I do not wait for manifestations to be glad.

* * * * *

True relaxation is founded on trust in God.

Relaxation in trust is always safe.

I am come to do thy will.

I delight to do thy will, O God!

In quietness and confidence is my strength.

I will both lay me down in peace and sleep, for thou, Lord, makest me to dwell in safety.

Keep sound wisdom and discretion: so shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

IN HIGHER HANDS

GRACE PEARL BRONAUGH

In this world of counterclaims,
  Let my steps be firm and sure.
Nothing harms and nothing shames,
  If the heart is wholly pure.
Let me never judge again;
  Let me never be unkind;
Let me read the hearts of men
  And no cause for censure find.
Let me know no other path
  Than the path of perfect Love.
Let me wholly cease from wrath,
  Cease from fear, the fruits thereof.
Cease from dread, and every doubt,
  Bravely stand my Judge to meet;
Calm within and storm without,
  Fearless, even in defeat.
Keep my heart so warm and true
  That I cannot harm a soul;
True and warm, yet steadfast, too,
  Strong to govern and control.

Let me hold my head so high
  That I cannot miss the star
Shining in my darkened sky,
  Shining on me from afar.
Yet,—and this is very hard,—
  Let me keep my gaze so low
That I shall not be debarred
  From the sight of human woe.
In the Great Eternal Heart
  I am resting, safe from fear.
Dwelling in a sphere apart,—
  Ever *there* yet always here.
There, to meditate and learn

From the helpful and the free.
Here, to minister in turn
To the souls in need of me.
Something brooding from above
Like the Heart Compassionate
Hovers, like the wings of Love,
O'er my briefly shadowed state.
I have passed the utmost bound
Of the world where time doth cease,
Yet in the abyss profound
I shall find abiding peace.
Let my hands be ever swift
For the work which Love demands;
Burdens which I cannot lift
I must leave in Higher Hands.

THY DIVINE BIRTHRIGHT

An inspiration that came one morning on waking filled with the consciousness of the Presence of the All Good.

Health is thy Divine birthright. O, child of God! turn not thy back upon this gift of Love.

Let not doubt, fear, worry nor anxiety mar thy perfect trust.

Stand porter at the door of consciousness; exclude all unwelcome visitors from thy thoughts.

Let only peace, purity and harmony reign within thy mental home. Express thy gratitude to universal Love.

Allow not condemnation for thyself nor for others to intrude upon thy pathway; be thou firm for the Absolute Good within.

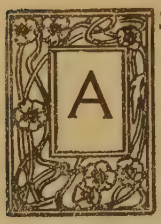
Recognize thy Father, Mother, God, in all thy ways.

Then shall untold joys and blessings crown thine efforts, and happiness fill thy heart.

Thou shalt spring forth a new creature, made after the similitude of perfect Love.

—*By Marion W. Beck, in "The Master Mind."*

RELATION OF DEMONSTRATION TO CONSCIOUSNESS



AS STUDENTS of the Truth, we are often asked, "What do you mean by saying, 'I demonstrate'?" Webster says that to demonstrate is to establish beyond a possibility of a doubt. A demonstration of the Truth is a complete change of consciousness, including the elimination of error and the establishment of Truth. The Great Demonstration so often mentioned by metaphysicians is the demonstration of Eternal Life, establishing "beyond the possibility of doubt" the fact that Life is Omnipresent and Eternal, and that it is ours just to the extent that we are conscious of it.

"Consciousness" plays a very important part in demonstration. All the attributes of Spirit are eternal, but before they are eternal to the individual he must become conscious of them. A man might starve to death with enough food in the adjoining room to have saved his life, yet if he were not conscious of its being there, and if he did not appropriate it, it would do him no good.

A great many people are "starving to death" today because they are not conscious of the spiritual food so close at hand. Intellectual understanding has no saving power in itself; it cannot bring one in touch with the Great Omnipresent, Eternal Life, but it can and does prepare the way for the advent of the Christ Consciousness, the change from the mortal to the Christ Consciousness, making possible the attainment of Eternal Life.

Life is a principle just as mathematics is, and it only requires a correct application of its rules to make the Great Demonstration. Life in the Absolute is Eternal. What is the Absolute? It is the realm of Divine Mind in which all things exist in their original perfection. It is the unrelated, the limitless. The thing then for the demonstrator to do is to lay hold of Life as it is in the

Absolute, and by continued affirmation and prayer bring it into manifestation in his body.

Man is a threefold being, Spirit, soul and body, and the perfect demonstration is not made until all three are lifted up and redeemed in Christ. God's Idea of Man (his offspring) includes the unification of Spirit, soul and body, but before it can be manifest in completeness it must be recognized and entered into in every thought and word and act. It is a common belief that the body must be denied because of its appearance of materiality. How can it help appearing material when it is being continually held in the thought of materiality? The mind is the great creative force of the body, and every thought is a cell builder, the character of the thought determining the character of the cell; therefore, you can readily see that natural thoughts would make a natural body, and spiritual thoughts would make a spiritual body.

Man has long been building his body with a natural mind, and as a result he is reaping a body that is subject to pain, sickness and death. But now people are beginning to wake up to the fact that the body is built by thought, and they are taking care to put the right kind of material into their work. You would not expect a builder to use faulty lumber, stone and mortar to erect a perfect building which would stand forever amid all the storms and bad weather to which it would be subjected; and no more can man expect to put into his body all the thoughts of the mortal man and still reap a body that is incorruptible.

This matter of body-building is very important, and requires a great deal of consideration on the part of the metaphysician. He will soon learn which thoughts are destructive and which constructive, as well as to eliminate those which are undesirable and entertain those which make for perfection. The only thoughts which will build a body that is incorruptible are God-Thoughts, and the only way for man to receive these

thoughts in their original perfection is to go direct to the Fountain-Head (Divine Mind). Here in silent communion he receives the Word of Life and carries it out into his daily life and meditation.

Another factor that has to be taken into consideration in making the Great Demonstration is the subconscious mind. This is the mental storehouse, or memory; it is made up entirely of past thoughts, good and bad. These thoughts are continually making their presence known, oftentimes beguiling man into the belief that he is after all only a mortal man, subject to error conditions of the mortal mind. These thoughts should be met with a specific denial.

The within is the region of the subconscious, and we are told "as he thinketh within himself, so is he," so you will see that man has a very definite work to do in redeeming the subconscious mind from all error thoughts. This is the work done by Joseph in his sojourn in Egypt; Egypt representing the unregenerate subconscious mind of man, and Joseph representing the imagination. Man, from his *I Am* consciousness, sends into the subconscious mind the perfect picture, and very soon the thoughts begin to take on the character of perfection which is imaged for them, and the process of redemption is begun.

However, one should not be discouraged if his body does not at once manifest the Truth of his spoken Word. He should remember that he has, by long continued wrong thinking, formed it as it now is, and that it may take persistent effort on his part to break down the walls of materiality which he has built around it.

Let us then pray for this renewal of our minds which will bring us into the realization that all life is of God and therefore eternal; let us invoke the aid of the Holy Spirit in demonstrating it through the understanding of the unity of Spirit, soul and body in Christ. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

PROMISES AND LAW

ALL PROMISES of God are founded upon law, exact, absolute. We sometimes speak of the Promises being made upon conditions. That is but another way of saying that we must obey the law upon which the Promises are based. When we think of the Promises, we associate *faith* with them. When we think of law, *understanding* is suggested to us. That is, we naturally think that the Promises are fulfilled to us through our faith, and that we demonstrate the Law by understanding. In reality they are one and the same thing, but in different phases. Faith in the Promises comes first as an easy way of bringing to us the blessings of the Spirit. But to our faith we must add *understanding*.

By understanding God as Principle and Law, we go back of his assurance that certain conditions will bring us certain blessings, and inquire what law of our being is pointed out to us by the promise. For instance, Jesus promised that those who believe on him should never die, but should have everlasting life. People sometimes hold to this in a sort of blind faith, and are carried along over many dangers and difficulties. But the law of growth demands that we go on from blind trust to an enlightened understanding; not that faith is to be eliminated but founded on understanding. In this matter of demonstrating life, if we would go from trust in the promise to understanding of the Law, we must know that God is Principle and that in that Principle inheres life, limitless and eternal. That is the first step. Second, we must know that we are the offspring of that Principle, and that Life is potentially in every individual. Right here we should keep in mind that the natural man, the man in mortal consciousness, does not have eternal life. He must be transformed by the Truth, and come into the consciousness of himself as a

Son of God before he can bring forth and demonstrate the Principle of Life which is in his being. If he assumes that he has eternal life without the change from personal consciousness to the Christ consciousness, he is only deceiving himself and will fail of the promise of life.

The third point in the law that lies back of the promise of overcoming death is the truth that in Being man is a trinity—Spirit, soul, body; and that these three are one and inseparable. When this law is understood, it saves one from believing the errors that the soul can be redeemed without the body, and that the body is not a necessary factor in man's constitution. No one can really demonstrate eternal life until he sees that the whole man must be unified and lifted up into the Life consciousness. A complete demonstration requires that both expression and manifestation be brought in line with the Truth. It therefore follows that if one thinks that he will gain eternal life by losing his body, he is in error because he has not kept to the Principle and the Law.

Jesus called attention to another truth when he said, "Whosoever liveth and believeth on me shall never die." The "me" here referred to is the Son of God. God is Divine Mind, and the offspring of mind is ideas. God's offspring must be Divine Ideas. His Son is his perfect Idea of man. Another name for this idea is Christ, the image and likeness of God, the indwelling, potential, God-perfection of every man. The Christ had been covered up and lost to sight and knowledge by ignorance and sin, but was brought to light by Jesus and demonstrated in him; and through his revelation of it and with his help in demonstrating it, the possibility for a like demonstration is placed within the reach of every man. God has life in himself; so hath it been given to the Son to have life in himself. In no other way can anyone find life but in the Son. He must believe on the Son, Christ, the image and likeness within himself, and

know that it has within it eternal life, before he can demonstrate life.

This Law which works out as eternal life is a law of righteousness, and demands the right use of all the powers within. No one can violate the Law and escape the penalty, which is death. Since all men have been lost in sinful personal consciousness, it would seem that all were barred from ever realizing life; but here again comes in the condition, "He that believeth on me." Through faith in Jesus' demonstration and understanding of the indwelling Christ, men are lifted out of sin and death, into the righteousness and eternal life of the Christ Mind.

Referring again to the Principle in considering the relation of eternal life to the bringing forth of the attributes of Being, we can see that life eternal depends upon the expression and manifestation of Life, Love, Substance, Wisdom, Power and Strength. Love is the harmonizing power, and saves the mind and body from the friction and disintegrating force of resistance. So Jesus said, "Resist not him that is evil." Resistance sometimes comes from the false idea of zeal which leads one to fight for what he believes to be the Truth. The temple at Jerusalem could not be built by David because he was a man of war. The work was left to his son Solomon, who was a man of peace. This temple is typical of man's body. The spiritual body cannot be built under conditions of inharmony. The warring David state of consciousness must pass away and give place to Solomon, the consciousness of Wisdom and Peace, before an enduring structure can be built.

The love which should be demonstrated is the Love universal. Personal love only involves one in the limitations that produce inharmony. This is clearly seen in one who allows himself to become entangled with family relations to the extent of hindering the full free expression of spiritual power. Each individual is a free soul, and not a Smith or a Jones. This realization will

set free any one who is struggling with a hampering environment. In family bondage, there is a tendency to depression over failures and mistakes of relatives, and depression is not helpful in demonstrating life. Sometimes there is the other extreme in pride and puffing up over the successes of near ones, and such a vital interest in all that concerns them that the Spirit takes second place.

These points about the Love universal illustrate how we may consider Power and all the other attributes of Being, and see how they, too, when rightly understood and expressed, help in lifting us into the Life consciousness.

The more we study Principle and Law, the greater will be our faith in the promises of God, because we will see that they have their foundation in God himself who is unchangeable Law, in which there is no "variation, neither shadow that is cast by turning."

GEMS FROM EMERSON

All that Shakespeare says of the king, yonder slip of a boy that reads in the corner, feels to be true of himself.

The world exists for the education of each man.

Nature is a mutable cloud which is always and never the same.

The whole of heraldy and chivalry is in courtesy. A man of fine manners will pronounce your name with all the ornaments that titles of nobility could ever add.

Men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and the waters under the earth has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven facing speakers.

Every man is divinity in disguise, a god playing the fool.

We but half express ourselves.

THE WORD

Lesson Six, Part Two, Correspondence School Course, Written by Josephine Rothmann.

From our childhood days, we have been taught to regard the Bible as the "Word of God," whereas it is only the testimony of men who have partially discerned the Living Word of God, which in the beginning was with God and was God. John refers to this word as the "Logos." The word "Logos" cannot be properly translated into English, as in the original it includes judgment, wisdom, power, and in fact, all the potentialities inherent in Being; this Divine Logos was and is always with God—in fact it is God as Creative Power.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and without him was not anything made that hath been made." As creation is continually going on, we shall get a clearer comprehension of the formative power of the Word as a present active agent in the world, if we changed the verb "was" in the above question to "is." Man may get an understanding of the creative process of Being by analyzing the action of his own mind; first is Mind, then the Idea followed by Expression. In Divine Mind, these phases of consciousness are termed the "Word."

According to Genesis, the Divine Mind *expresses* (presses out) its Word, and through the energy of that Word, the universe is brought forth. Man is the consummation of the Word; in fact, he is the Word made flesh, and his Spirit has within it the concentration of *all* that is contained within the Word. God is perfect, therefore, his idea or thought, or Word, is also perfect. The perfect Idea is Spiritual Man through whom all things are brought into manifestation.

In the first chapter of Genesis, we read that God "said," *i. e.*, God spoke the universe into existence. We read of seven different steps or stages of creation.

These seven steps correspond to the seven fundamental ideas in Divine Mind. As an imitator of Divine Mind, man has the power to make manifest whatsoever he idealizes, and if his thought is unified with Divine Mind and guided in its operations by Infinite Wisdom, his creations are incorruptible and imperishable. Every individual makes his own world through his thought.

It is through the Spirit of Truth that man becomes conscious of what he really is, or of the Christ. This is referred to as being "begotten," quickened or born into spiritual consciousness. "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." Peter remarks in I Peter 1:23, that all flesh is as grass and passes away, but the word of the Lord endureth forever. The "flesh that passes" away is the creation of man in mortal consciousness. But when man is begotten and born of the Word of God, he is enduring and abiding, and not subject to death and corruption; his body is redeemed and glorified, and it becomes a member of the body of Christ by the Word. Man has power to express all that is included in the original Logos.

We of ourselves can do nothing; but what we see the Father doing, that can we do. We cannot see or know how the Father, as thought, or Word, works except through our own consciousness; therefore, we must understand, control, and put in order our own thought world, for through it we comprehend the Word of God.

According to Genesis, the first creative idea in Divine Mind is *Light*. God said, "Let there be light." Light means intelligence. Darkness is ignorance. Man's first word in bringing forth his world should be, "Let there be light." Instead of saying, "I don't know," and so creating darkness, say, "I am illumined with Divine Intelligence." By our word we light up our world with Divine Understanding. Every word we speak lives, although unseen and unrecognized.

Jesus said every idle word must be accounted for; so, also, every word of Truth brings forth after its kind. The idea inherent in the Word is the seed. "The words that I have spoken unto you are spirit, and are life." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." If the appearance is not immediately like the idea contained in the Word declared, we must be sincere, patient and persistent in holding to the Truth. If we are declaring, "I am the light of the world," we must have faith that our word, being Truth, is Spirit and Life, and that it shall bring forth its fruit eventually.

Jesus was not illumined all at once, but passed through the various stages of unfoldment. We read in the Bible, "that Jesus advanced in wisdom and stature, and in favor with God and men."

When Jesus declared his words to be spirit and life he realized that in his words of Truth there was the Life, and Power and Substance of God. Realizing the Power in his words, we will understand the necessity of taking his advice to "keep his words." "If ye abide in me, and my words abide in you," (*i. e.*, have become part of your consciousness), "ask whatsoever ye will, and it shall be done unto you." "If a man keep my word, he shall never see death."

One of the most marvelous declarations in Scripture is the saying of Jesus, "Whosoever . . . believe that what he saith cometh to pass; he shall have it." This declaration contains within itself the whole understanding of man's power and privilege to speak the formative word, for man, the highest emanation of Divine Mind, is really coöperator with God in creating the universe. It is therefore very necessary that we understand that we make our bodies and environment by the use of our Word. Whatever Word is used takes effect, or brings forth that which is put into it. The result is in proportion with the power of the thinker to

concentrate his mental forces. If the words are of disease as a reality, a disintegrating force is set into action which will eventually shatter the strongest organism, unless it is offset by constructive words of greater power. In the same manner the weakest organism can be restored to perfect health by speaking only words of Truth.

While man is ignorant that his every word brings forth conditions both in body and affairs, he frequently uses words which are not in harmony with the Truth and as a result reaps erroneous fruit. It is in such circumstances that he either feels rebellious against God, as the supposed author of his troubles, or else negatively submits to what he calls the "will of God." Neither of these attitudes of mind are in accordance with Truth. God's will for us, his children, is only good. Harmony is restored to man through the realization and practice of Truth, by means of the Word. When one realizes that he is the son of God, he knows that he is the Word, and is here as the expression of the Word or Logos. In order to manifest perfection, man must express the Word in its fullness. Words which lack Divine Love make discord, as love is included in the Word of God. An understanding of this fact will do away with the use of condemning, criticizing, fault-finding and angry words. So, also, all words that are lacking in the quality of Divine Life cannot bring forth the perfect manifestation of life and health. Words which have not in them Divine Power bring forth negative conditions; failure to manifest the Christ dominion and mastery, results from their use. Words in which the Substance of Spirit is missing are "empty words," and bring forth poverty and lack. The use of words lacking Wisdom makes and keeps ignorance in the world. Idle words are those which do not measure up to the Word of God standard. Every day is a day of judgment, as some of the words used come to fruition each day. Real creative words are spoken from the Christ

consciousness, from the realization that we are indeed the very Word of God.

What science calls "Universal Ether" is an expression of the Idea Substance in Divine Mind. Every thought and word registers on this Substance, even more accurately than sound on the wax cylinder of a phonograph; they echo back to us in continuous vibrations. Out of this everywhere present Substance man makes his body and environment, by means of his word.

Out of the Substance Idea the personal ego has conceived matter, which is unreal and transient. Matter is an erroneous concept of substance. All belief in matter and material conditions will be effaced from man's mind when he gets a realization of the everywhere present substance in which all forms exist.

Man has become aware that there is a fourth dimension in which forms lose their apartness and primal elements become interpenetrating. This oneness of Spirit-Substance does away with all resistance, opposition and friction. The bodies of all people, who enter into the conscious realization of the allness of spiritual substance, will be changed back into spiritual ideas, and become omnipresent. Then wherever the thought is, there instantly the body will be. Jesus illustrated this when he passed into a room when the doors were closed. The body should be free and unlimited like its Creator, Mind, and should manifest all that is in Mind. This does not mean that men are not to have bodies, nor that they come in spiritual consciousness through the dissolution of spirit, soul and body. As the perfect ideas of Life, Substance, Intelligence, etc., are absorbed by the consciousness, they will be expressed, and spiritual conditions will be manifested in conformity to the idea entertained in mind. This process is called the redemption of the body.

To keep the words of Jesus does not simply mean acknowledging with the intellect that they are true; it means making the consciousness one with them by re-

peatedly affirming them and realizing that they are words of Truth, containing in themselves Life, Substance, Love and Power. By taking hold of them consciously and understandingly, they become one with the life of the individual and quicken him to a new consciousness of Spirit. This is what Jesus meant when he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." To one in mortal consciousness this seems a mysterious statement, but to one who has been quickened by the Spirit it is no mystery. Christ's blood is Life, and his body is pure Spirit-Substance. Man appropriates or assimilates—eats and drinks—this Substance and Life in the form of the Word. "He that eateth me, he also shall live because of me."

Physical science has proved that man makes a new body at least once a year, and it is a mystery to them that the body should ever wear out or grow old, as it does. They do not discern that it is the power of the ignorant word that devitalizes the body. When man builds new cells, instead of building them in the realization of his oneness with God, in whose mind he exists as a Perfect Idea Man, he builds them after the ignorant pattern in the race mind, established in ignorance of Truth. When man is spiritually quickened he builds anew and becomes a "new creature in Christ Jesus." "We are members of his body."

In the body are various centers which respond to Divine Ideas in the same way that musical instruments respond to musical vibrations. In the Scripture, Paul, in his preaching and missionary journeys, represents the Word on its way through the body, building up these centers in righteousness and order. Spiritual man speaks the Word to everyone of these centers. The Life Center is set free from the mistaken ideas it has hitherto had about life. The Truth that man is not subject to a limited number of years, but that he is one with the great universal, omnipresent, unchanging, per-

fect, eternal life, is incorporated in the consciousness through the Life Center. This Word will set the Life Idea free, quicken it to activity, and there will be an inflow of the pure, rich spiritual substance of life.

The Power Center, at the root of the tongue, must be awakened. Deny all inefficiency and declare, "All power is given unto me in mind and in body."

The Love Center, near the heart, must be told the Truth about itself; that it is not filled with selfishness, but with the substance of Divine Love, pure and undefiled.

The Substance Center, back of the pit of the stomach, must be quickened with the Word that there is one pure, spiritual Substance, out of which the body is perfectly formed.

To the Strength Center, at the small of the back, words of strength must be spoken; "God is the strength of my life."

Every cell in every organ is filled with Divine Intelligence, and knows how to go about the work it has to perform. For instance the blood, whether one is asleep or awake, carries on a work which requires an intelligence greater than man has yet consciously fathomed. A perfect body, kept in perfect order would be built, if it were not for man's interference through ignorant thought. When, by the power of the Word, all ignorant states have been erased from the subconsciousness, and a perfect unity made between the conscious, subconscious and superconscious realms of Mind, a perfect body, kept in perfect order and living in a perfect environment, will be the result.

The moral government of God is a movement in a line onward towards some grand consummation in which principles remain ever the same, but the developments are always new, with new openings of truth, new manifestations of goodness, and new phases of the moral heavens.—*Mark Hopkins.*

GOLDEN OPPORTUNITIES

"*Making the best of everything*," is what Mrs. May termed the knack of dealing with her domestic problems. I had called in to ask a question we neighbors had been discussing in our little afternoon club. What was the secret of Mrs. May's management of her home, that everything always went smoothly with her, and that she always seemed to be in good spirits, was never flurried, or "put out," and had plenty of time for everything?

She was busy in her little sewing room when I put this question to her. An expressive little smile stole over her face as she glanced up from her sewing and replied: "The secret of it is so simple I doubt if you will think it worth your while to listen to it."

"But why should I not," I eagerly answered, "since all the neighborhood are observing and praising the knack you have for managing your own work, and having time for others? It was only yesterday, after I'd given Bennie a good sound scolding for his heedlessness, that he turned a sorrowful face to me and said, rebukingly, 'If you were only like Mrs. May, mamma, you wouldn't be so hard on us boys. She never fusses at Johnnie, and always kind o' makes it easy for us, for she understands us, and knows we don't mean no harm. We just like to be a doin'—that's all.' I resisted the temptation to box his ears, but his words set me thinking, and I decided maybe there was a better way to get at things, and so I am here to learn."

She looked up inquiringly, and as if satisfied with my motives, laid down her work and said:

"Well, my dear, you are taking the first essential step—*wanting* to do the right thing. The next step is *making the best of everything*. Now that's all there is to it," and she smiled up into my astonished face in the most exasperating way, and took up her sewing again.

"But—why! I—I—I don't believe I understand what you mean," I almost gasped.

"Well, just try it then," she calmly answered. "That is all I do—and all anyone can do, is to make the best of anything. One must try it for oneself, to know. It is one of those facts, which is like the pudding, the proof being in the eating," and she went on with her sewing.

"But how, and when, and where did you begin it?" I was eager now. "And how did you always remember to do it?" I asked, beginning to catch a glimpse of what it meant to comply with her precept.

"Well, I think it was through necessity, but I was so tired out with straining myself, trying to find some great thing to do, and so utterly miserable under the cares and duties that burdened my every day life, that when I came across a text that read, 'Do with thy might what thy hands find to do,' and another, 'He that is faithful in little, shall be made ruler over much,' I was so much impressed by the command of the one and the promise of the other, that they became graven on my very soul and worked out into my life. I began to feel a joy in doing with my might all the little things I had before despised. I practiced faithfulness in all my duties; in short, I began *making the best of everything*, and I can assure you that it was not long before I realized that it is the little things that make up life. Even as the drops of water and the grains of sand make up our earth and ocean, so must the finding of our little joys make up the sum total of our heaven. I have learned too, that by making the best of everything, we really do put that superlative quality into all we do.

"I begin the day by making the best of my waking thoughts. I rejoice because I have a day before me full of golden opportunities. I praise my home and everybody and everything in it, and the Spirit of Love, Joy, Intelligence and Plenty that is manifest there. I count my blessings daily, and find my appreciation and gratitude increasing, while my duties become opportunities and my work, loving service. By making the

best, we give the best—God's best—love and harmony in our hearts and homes."

I listened and questioned, then found myself some way feeling that she was only telling me something I already knew in my heart. And so when I went home and again faced my duties, I saw them all as opportunities. When Bennie-boy came in soon after with a three-cornered rent in his stocking, I put my arm about him and felt his sweet gratitude, as I whispered in his ear, "Let's be thankful dearie, it wasn't your precious leg, and let's you and me begin right away *making the best of everything.*"

"Sure, mamma," he answered with a joyous hug; "you talk just like Mrs. May."—*M. F.*

PRAYER

O thou Infinite Spirit, Source of all life and Giver of all strength and illumination,

Quicken within us the desire to know thee.

Kindle in our hearts an earnest longing to dedicate ourselves to the highest.

Give us such strength of understanding that we may not be deceived by the turbulent and fleeting glamors of material life;

But that we may walk steadfastly in the path of Truth;

And continue with unwavering devotion to do that which is true and spiritual, forsaking that which is base and selfish.

O thou All-loving One, lead us by thy compassionate hand that we may never go astray.

Save us from delusion and ignorance.

Fill our whole being with thy Divine Radiance.

Bestow on us spiritual sight that we may perceive oneness everywhere.

Thou abidest within us in the form of consciousness.

Give unto us true consciousness that we may feel thy Presence.

Awaken in our hearts perfect trust in thine Infinite Self.

Grant that at all times and under all circumstances we may surrender wholly to thee and be led by thy will alone.

May all our devotion be offered unto thee.

May all our thoughts and actions be sanctified and consecrated unto thee.

O thou Boundless One! Thou art our loving Mother and protecting Father;

Grant unto us thy loving protection and keep us ever in peace.—*Swami Paramananda.*

JEHOVAH OF HOSTS IS HIS NAME

Great in counsel, and mighty in work;
Whose eyes are open upon all the ways of the sons of men,
To give every one according to his ways,
And according to the fruit of his doing.

—Jer. 32:19.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Then they cry unto Jehovah in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.

Psalm 107:17, 19, 20.

Ye shall serve Jehovah your God,
And he will bless thy bread,
And thy water;
And I will take sickness away
From the midst of thee.

—Exodus 23:25.

SUNDAY LESSONS

[EDITORIAL NOTE—There has long been a demand that the International Sunday School Lessons be interpreted consecutively in the Unity Magazine, in order that teachers in the various Sunday Schools might have the aid of our interpretations in the preparation of their lessons and in the teaching of their classes.

Below we give the interpretation of the International Sunday School Lessons, beginning with the second quarter of this year. The last three lessons interpreted in March Unity Magazine are to be disregarded, as the interpretation of the International Lessons begins April 6, in April Unity.

All Scripture lessons are taken from the American Revised Edition of the Bible.

In addition to the spiritual interpretations of the International Sunday School Lessons, which will be published monthly in this magazine, we publish in Weekly Unity a "Responsive Service," taking up the Sunday School Lessons from a "Question and Answer" standpoint. Also, the same lessons will be interpreted for the little folk in our publication, Wee Wisdom.

All these aids should prove invaluable to the teacher seeking knowledge of how to convey to the student the truths of the Scripture, so that he will be able to apply the lessons learned in daily Christian living.]

LESSON 1, SUNDAY, APRIL 6, 1919

GOD OUR HEAVENLY FATHER.—Matthew 6:24-34.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT—*Our Father who art in heaven, Hallowed be thy name.*—Matt. 6:9.

SILENT PRAYER—"*I seek first the Kingdom, knowing that all things else are added.*"

The point emphasized in this lesson is the importance of concentrated action. The one who accepts a dual standard of life, such as spirituality and materiality, dividing his time, thought and action between the two, so scatters his forces that he is at no time able to put forth the full power of his being to the accomplishment of the ideal. God is the one and only presence and power in the Universe, and when man centralizes his forces according to this standard he becomes most efficient.

The most elusive thing in existence is matter, and those who think it to be what it appears, have such a slight hold upon it that it melts out of their hands. This experience goes on until they get into a constant dread of losing their possessions, and an anxious fear hangs over them like a pall. It is this state of mind Jesus seeks to heal in this treatment against anxiety. Do not be anxious about your life, your food, your body, but

change the base of your thought by realizing how all creation is cared for by the Father.

Man is not as well cared for as the birds and flowers when he is anxious and fearful, because through the formative power of his own mind he interferes with the natural provisions of God. If men lived as close to nature as do birds and flowers, a thought atmosphere would be woven connecting the whole human family with the Oversoul, and intuition would become universal. Man would not inquire of the wild animals the character of the coming winter, but would be informed direct in a far larger way about all the processes of nature, and he would also be shown how to make the very best of them. When confidence in the Oversoul is established in any individual, there is an erasure of fear and anxiety from the mind. "God rules, and I have nothing to fear," is a good treatment against anxiety.

The man who believes only in what he can see loses sight of the real, or source, of all. Poor indeed is he who has not a consciousness of the reality back of all forms.

God has made an infinite provision for man, not only in the visible world, but also in the invisible realm he has prepared inexhaustible supply, which, when depended upon, enriches the whole man. Were it not for the invisible forces of nature, vegetation would not grow. Man cannot live by bread alone; his physical supplies are supplemented by the invisible forces of Being, daily and hourly given to man from the Father, according to each need.

By establishing a consciousness of life, substance and intelligence, as a constant inflow direct from the Father, man's outer supply is quickened and "things are added."

DEFINITIONS OF TERMS USED

Treatment—Spiritual process, or prayer, by which man receives the healing power of God.

Oversoul—The Absolute Reality. Soul is the thought-man; the Oversoul is the Divine Thought-man.

Consciousness—The knowledge or realization of any idea, object or condition.

Being—Immortal existence, God.

Quicken—To enliven.

QUESTIONS

1. What is the secret of true service?
2. What effect does anxiety have upon man's accomplishment?
3. How may anxiety be overcome?
4. What is the most important thing to be gained in life?
5. What and where is the Kingdom of Heaven?

LESSON 2, APRIL 13, 1919

CHRIST OUR SAVIOR.—John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I bid the powers of the Inner Man to come forth.*

By cultivation, the spiritual mind becomes an active factor in the consciousness. It has to be desired and sought, before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come, whose shoe latchet he was not worthy to unloose.

Willingness to give up the mortal man to the Divine, is most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly announced him as

the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ Mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental shepherd.

When the conscious mind recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka" (I have found it), when he discovered the answer to the famous crown problem.

Strength is clearly related to substance (Simon), which in spirit we call Faith. "Faith is assurance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy of the mind. It is of the same "city," or thought center, as Andrew and Peter.

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the Spirit uses it, as Jesus discerning Nathanael when he was concealed under the fig-tree, it is without

guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them as images into the soul, in dreams and visions. This is the opening of the heavens and the seeing of the "angels [thoughts] of God ascending and descending upon the Son of man."

DEFINITIONS OF TERMS USED

Realization—To make one's own in apprehension or experience. To know Spiritual Reality.

Mortal Man—The fleshly man subject to death.

Divine Man—The Immortal, or Spiritual Man. The man made in the Image and Likeness of God. The Christ Man.

Regenerative Process—The process of bringing all the forces of mind and body to the support of the Christ Ideal. Unification of Spirit, Soul and Body.

Christ Mind—God's perfect idea of man. The mind expressing Divine Ideas.

Conscious Mind—The mind through which man establishes his identity.

Spiritual—That state where man's mind functions in accordance with the God Mind.

QUESTIONS

1. How does man develop spiritually?
2. What attitudes of mind are most helpful in attaining spiritual unfoldment?
3. In developing Spiritual Man which should come first, the opening of the faculties, or the development of the Christ Mind?
4. What is the relation between the faculties Faith and Strength?
5. What two faculties are the first to discern the Christ Mind?
6. What faculty does Nathanael represent, and how shall it be lifted up to the Christ standard?
7. Why is it unwise to develop psychic powers, or to depend upon psychic perceptions?

LESSON 3, SUNDAY, APRIL 20, 1919

THE RISEN LORD.—Matt. 28:1-10.

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

GOLDEN TEXT—*He is risen, even as he said.*—Matt. 28:6.

SILENT PRAYER—*The Christ in me is resurrecting me into newness of life.*

The question is often asked whether or not we believe that Jesus rose from the dead with the same body that walked the earth, and if so, what became of it. The historical account makes clear that it was the crucified body that Jesus had after the resurrection. He showed the imprint of the nails to Thomas, and assured his disciples that he was not a ghost, but a real flesh and blood man. What became of that body is a proposition not easy to explain, because of a lack of terms and

comparisons adequate to a description of that inner plane of consciousness termed the "spiritual," the Kingdom of Heaven so often referred to by Jesus. Metaphysicians know more about this Kingdom than they can tell in ordinary language, because terms have not yet been coined to describe the conditions existing in it, and people are not generally familiar with that state of existence. Jesus described mental laws in parables, because the people of his age had no knowledge of the formative power of thought. So we have to make material illustrations for conditions that are far removed from the limitations of matter.

Jesus held his body on the material plane for forty days, and then carried its particles to the spiritual, where it exists to this day as a body of thought and mind force. As a body of thought, Jesus is able to quicken the bodies of people who attract his power by believing in it. Through this process a new race is being formed, which will gradually step out of the old material concept of body, into forms of a much higher type. These new bodies, which are grown within the old bodies, will have the power of self-perpetuation and will never wax old. Doctors tell us that an organism in good health should never lose its capacity to live right on, year after year, indefinitely, because the organs are self-renewing. The body in health is like an engine, every part of which is constantly being rebuilt as it is used.

A number of people within the writer's knowledge have advanced in this process of making the new body after the Jesus Christ type, to a point where they are confidently asserting immortality in the flesh. When they have renewed every organ and part, both within and without, and put away all evidences of old age, then the world at large will begin to admit their claims as true. This will be demonstrated, and the veritable existence of the New Race will be an accepted fact before this century is out.

The tomb represents the race idea of death, and while man in his mortal state is subject to death, in his Spiritual state he rises superior to the mortal law. Jesus taught nonresistance. "Resist not evil;" and he followed out his own teaching in this climax of his life. He accepted death and the grave, knowing that by the Power of the Father in him, he could rise superior to even these. This is a practical illustration as to how spiritual man meets and overcomes conditions. Fighting error increases its power. On the other hand, in the face of erroneous conditions, if man but contemplates his ability to overcome through the power of the "indwelling" Lord, error shrinks into insignificance.

Evil does not overcome evil. "Overcome evil with good," is the teaching. Jesus overcame death by substituting his entire idea of the infinite and eternal life of God working in and through him, for the race thought of death. The death thought was thus dissolved, and Life came forth victorious. This consciousness of life in God is the "place" which he has prepared for us, and which we may occupy if we but step into it.

The three days Jesus was in the tomb represent the three steps in overcoming error. First, nonresistance and humility; second, the taking on of the Divine activity, or receiving the Will of God; third, the assimilation and fulfillment of the Divine Will.

DEFINITIONS OF TERMS USED

Metaphysician—One who is versed in the scientific knowledge of mind, and its activity.

Resurrection—The lifting up of soul and body to conform to Divine standards of Spirit.

New Race—The race of men expressing the perfection of God as typified in Jesus Christ. All men belong to this new race; they can become a part of it by following and demonstrating the Christ Principle.

Mortal Law—The law of limitation which man has made for himself.

Error—The name man has given to his own limited expression. Misapplied good.

QUESTIONS

1. Did Jesus resurrect his fleshly body?
2. What became of it afterward?
3. Why did Jesus teach in parable?
4. How does Jesus help us today?
5. How is the new race formed?
6. Where are the new bodies of the new race being formed?
7. What are the most vital points in overcoming any error?

Lesson 4, Sunday, April 27, 1919

THE HOLY SPIRIT, OUR HELPER.—Acts 2: 1-8, 14-18.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans?

8. And how hear we, every man in our own language wherein we were born?

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

15. For these are not drunken, as ye suppose; seeing it is but the third hour of the day;

16. But this is that which hath been spoken through the prophet Joel:

17. And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy.

GOLDEN TEXT—*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?*—Matt. 7:11.

SILENT PRAYER—*I am unified with the wisdom and power of the Holy Spirit.*

The "day of Pentecost" with the Jews was the great feast of the harvest, or "day of first fruits." It was the day on which the devout Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the promised land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of the Spirit, this has special significance. It represents that "day," or degree in the mind, where the presence of the Spirit is as *substance* to the consciousness.

This state of mind is brought about through meditation, and through a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent of spiritual energies into the body, and this action produces a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house," or body, often terrifies those who do not understand its significance, and they think it is the work of a malign influence. The vibrations are sometimes very pronounced in the

body. This is not to be feared. It is not mortal mind, spirits, nor any dangerous influence, when you have been sincerely asking for the presence of the Spirit of Truth.

It makes a great difference how the Spirit is received. If fear dominates, there will be fearful results, but if understanding and confidence is the prevailing thought, good will always follow. The gift of tongues is the ability to express Truth freely.

There dwell within us many "devout men," or subjective thoughts, of which we are totally unconscious until this Holy Spirit descends into our minds and we see good in the depths of our being that we never saw before. Then our *Word* of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they witness, "we hear them speaking in our tongues the mighty works of God."

In the working out of the Holy Spirit in the consciousness of man, many things transpire which are new to the various standards of the personal man, and more or less confusion sometimes results.

It is the clear discerning eye of Faith, (Peter) which will carry us through such periods if we but "hearken" unto its words. It is through the activity of Faith that the mystical is made clear, the so-called supernatural made natural. When this union between the supernatural and the natural is made, the activities of the Holy Spirit are liberated into man's body and become its rejuvenating, regenerating power. "I will pour forth of my Spirit upon all flesh." Under this process the whole man, including all his mental and physical forces, realizes (see visions and dream dreams) his true purpose in being is to express God.

DEFINITIONS OF TERMS USED

Meditation—The act of pondering or thinking deeply, upon a subject.

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Superconscious Mind—The Christ Mind. That realm of mind where ideas function in perfect relation with the Divine.

Vibrations—The rate at which all forces move.

Truth—That which is without question. That which accords with Divine Principle.

Subjective Thoughts—Reflex thought or thought whose action is dependent upon other initiative.

Word—A descriptive or formulated movement of mind.

Mystical—That which is hidden or obscure.

QUESTIONS

1. What does the "day of Pentecost" mean in man's individual unfoldment?
2. When does this "day" take place in man's consciousness?
3. How is it brought about?
4. What then takes place in the body of man?
5. How should this Holy Spirit be received?
6. How is man shown the way through the confusion which sometimes results from his adjustment to this new condition?

NOTE—It is also well to notice and discuss the idea clearly set forth here, that in Divine Order the soul or spirit of man is not leaving the body and going back into the unmanifest side of Being. The direction is toward manifestation. In the first days God creates and in the last days he pours out his "Spirit upon all flesh" and to be in perfect harmony with this Divine order man should open his consciousness to this idea.

LESSON 5, SUNDAY, MAY 4, 1919

MAN MADE IN THE IMAGE AND LIKENESS OF GOD.—Gen. 1:20-28; 2:7-9; Eph. 4:20-24.

20. And God said, Let the waters swarm with swarms

of living creatures, and let birds fly above the earth in the open firmament of heaven.

21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

20. But ye did not so learn Christ;

21. If so be that ye heard him, and were taught in him, even as truth is in Jesus:

22. That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;

23. And that ye be renewed in the spirit of your mind,
24. And put on the new man, that after God hath been created in righteousness and holiness of truth.

GOLDEN TEXT—*God created man in his own image.*—Gen. 1:27.

SILENT PRAYER—*I am this day re-created in the image and likeness of God.*

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the descriptions given that he cannot reconcile them to himself. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But this is more than an allegory—it is a description of the real, the ideal creation. In planning, civil engineers often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order and made a visible part of the structure. So man plans in his mind that which he proposes to build. First the ideal, then the visible. This is the process through which all creation passes. God creates all things in his mind first; this is involution. Then the creation is brought into form and shape; this is evolution.

It is a fact that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements.

The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas; the personal representative arranges the ideas as thoughts and forms, as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual, and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, makes a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named *I Am*. It is something more than I, as expressed from the human side alone. Yet when that I from the human side has made union with the "image and likeness" I, the true *I Am* comes into action, and it is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness," to make the universe. Thus God's creations are always spiritual. Man's formations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two planes of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

The lesson taken from Ephesians, goes farther into the process by which unity is established between these two phases of mind, and the resurrected man comes forth in the full stature of the Christ. It shows us how to put away the old standards of life so long accepted as true, and how we substitute for them the standard brought to light by Jesus Christ. Paul again presents this same process when he wrote, "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

This is a simple and acceptable method for anyone. It is a method practiced by all successful persons in both physical and intellectual pursuits. A certain line of action, which does not meet our requirements, is discarded for one presenting greater opportunities. The greater the latitude for research and development, the more absorbing is the new line of investigation. The opportunities presented in a "life in Christ" are infinite, therefore surpassingly attractive and interesting.

The fullness of life where all the forces and powers of the Kingdom of Heaven are loosed into the earth, and the "new race" expressing its Divine Image and Likeness, is the ultimate reward of following the Holy Spirit.

DEFINITIONS OF TERMS USED

Demonstrate—To prove. Often used by metaphysicians as proving in the manifest world the ideals of the Spiritual.

Reincarnation—It is the incarnation of the soul of man in a new body that he may learn the lessons which he failed to learn in previous life. Reincarnation is not according to the perfect law, but is a means by which those who fail to redeem the body, may have another chance.

QUESTIONS

1. Of what is the Garden of Eden story descriptive?

2. What two great steps are involved in any creative process?

3. What is the relation between the visible man and the spiritual man?

4. What is the *I Am?*

5. How does God create both in the invisible and in the visible universe?

6. How is the original image and likeness made manifest in the earth?

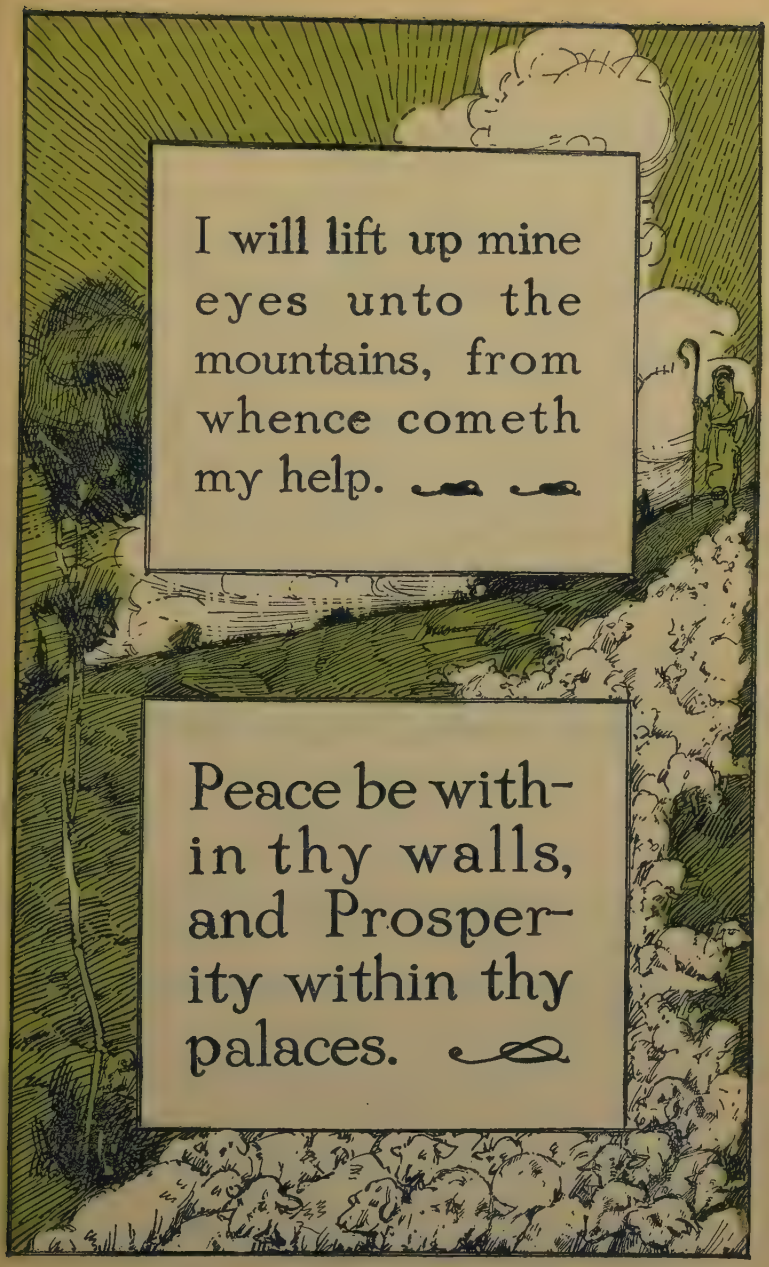
THE GREATEST MOTHER IN THE WORLD

"*The Greatest Mother in the World,*" is the name given to the wonderful picture that has ploughed its way through the sordid selfishness of human thought, deep into the heart of mankind, turning up fertile soil for the seeds of a common good—the Universal, loving, motherly ministry of the Red Cross.

The almost miraculous growth of the Red Cross movement proves that there is a kinship between mankind of all nations, a kinship that transcends the accident of birth and locality. There is a *common* tie, and a *common* language, known alike to all hearts and dating back to a Common Parentage—even God. The mother side of God is Love, the greatest of all Mothers in the world, and of which the picture bearing that title is but a symbol.

Omnipresent with God is this great Mother-Presence. It notes every act of loving service, every acknowledgment of a good that blesses all alike. It rejoices in every effort to bring into manifestation more joy and harmony and beauty; it uncovers for us the rich treasures of mind and soul; its magic touch transforms the common duties of the everyday, into opportunities of loving ministry.—*M. F.*

This is the best day the world has ever seen; tomorrow will be better.—*R. A. Campbell.*


I will lift up mine eyes unto the mountains, from whence cometh my help.
Peace be within thy walls, and Prosperity within thy palaces.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1919
Held daily at 9 p. m.

I will lift up mine eyes unto the mountains, from whence cometh my help.

PROSPERITY THOUGHT

April 20 to May 20, 1919
Held daily at 12 m.

Peace be within thy walls, and Prosperity within thy palaces.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Freedom:

We do not dictate to our students what they should read. We leave them free to follow the guidance of their own indwelling Spirit of Truth, in matters of this kind. We do know, however, that it is not wise to make a habit of reading or dwelling much on seeming errors. If one fills his mind with the error side of any proposition, he invites error into his life. Paul tells us in Phil. 4:8, that if there is anything true, honest, just, pure, lovely, of good report, or if there is any virtue or praise, to think on these things. This is splendid advice for all of us, for we are transformed by the renewing of our minds, and we grow to be like that about which we think. If we keep our eye single to the One Truth and the One Power and Presence—the Good Omnipotent—we will be kept in peace, safety, health, and plenty, no matter what goes on in the world about us.

God a Useable Principle:

A short answer to your friend's question would be that God is not a person with form as a man, who sits on a throne somewhere in the sky; who arbitrarily sends destruction or happiness, good or evil, to the people on the earth, according to his will, while the people themselves have nothing to do with the cause of their ills or blessings, but must submit to what is generally known as "the wise providence of God."

God is Mind, Spirit, Principle. God as Love, Life, Substance, Intelligence, Power, All-Good, is omni-

present just as the principles of mathematics and music are present everywhere. This Principle, God, is man's to use as he will. Those who lay hold of Spirit and trust definitely and positively in the All-Good for protection, health, life, plenty, and who seek to learn and obey the Laws of Being which govern righteous, healthful living, are preserved and kept from all evil. Please see the 91st Psalm. As a race, however, the inhabitants of the earth do not understand God nor believe in the power, presence, and willingness of the Great Principle of Good to protect them. They believe in, look for, and make preparations for sickness, rainy days, accidents, and death, so when these things come to pass they are simply reaping the results of their own thoughts, words, and acts.

The law of the Lord must be delighted in, and his statutes observed and obeyed, if one is to realize his Divine inheritance. Children are born into the world under the carnal law, and are subject to the faith or unbelief of their parents and to their own subconscious mental activities until they come to the age of accountability, so are just as liable to inharmonies and errors as are their elders who do not trust in God.

A Blessing:

Please accept our thanks for your generous gift. Through the bountiful law of the Great Love your own good measure shall be returned to you, with abundant increase.

It is recorded that when Jesus fed the multitude in the desert, the blessed loaf, when broken by his hands, was instantly complete again, so that had the need continued, the Master could have fed, from that small store, all the hungering people of the earth.

When the broken loaf in Jesus' hand was made whole out of the universal Substance, no doubt it was sweeter and more wholesome than the original loaf. So we know this offering has opened up channels through

which will flow to the giver the finer and more enduring Substance of Spirit, which will never grow less, but which will continue to increase in both quality and quantity.

Trust, and fear not. The Spirit of the Lord is active in the situation, and a just and righteous balance will speedily be forthcoming.

Victory Over Environment:

There is a great overcoming victory gained through mastering one's environment. To learn to agree with one's surroundings instead of running away from them, and to *make* all things work together for one's good, is a step on the way to perfection. When one has mastered, within himself, the ideas that stand for present inharmonious conditions, then and only then, is he really fitted to go out and on to other and better things.

Spiritual Realization, a Development from Within.

There is a vast difference between mental suggestion and spiritual realization. The Christ perfection, which is the goal of man, is attained and demonstrated only through developing spiritual consciousness. All growth and manifestation must be from within out. No man who has awakened to the Truth that his Life is God-Life, that it is his birthright to be eternally one with God-Life, and to use this Life in his expression, is satisfied to merely demonstrate a youthful appearance and the health and vigor of the natural young man.

The body is the vehicle of expression of all man's powers. It must be redeemed from limitation and transformed into that perfect manifestation of vibrant spiritual life and substance which is at one with man's thought, and that thought spiritualized—fired from the Source with Divine Wisdom and Power.

The whole man must undergo a complete transformation. All darkness, error beliefs, be they good or bad according to the natural man's standard, must be flooded with the Light of Christ. Every thought of the

mind and action of the body must conform to Divine Principle.

When ideas of Truth are established in body-consciousness in an orderly way, they build the Life and Substance into perfect organism and function.

Suggestions from the without cannot reach the vitals, or touch, in a way to affect, the body-consciousness of one who is poised and centered in the Truth of his Being, for he radiates a strong, powerful wall of Light and Life which does not admit anything less than itself to mar its work.

The point of most importance, then, is that of keeping the whole consciousness active in Truth. When this is done the force of thought is given to body-building and expression of soul, and not to making suggestions. The suggestions that reach others should come through their contacting the pure, free presence of the individual's spiritual consciousness.

Think the Truth about all individuals, because it is right to so think of them. But in making your demonstration of an eternal, spiritual body, which of necessity will be perfect, you will get better results by treating, directing, invigorating, the thought centers, cells, etc., of your own body.

Now, may the *I Am* of you work mightily with the abundance of pure Life and Substance and Intelligence and Love, which are your birthright, to the upbuilding and perfecting of your body-temple. Keep the vision of the Christ before your mind's eye, and know that the image is coming into manifestation in you.

The Resurrection Spiritually Interpreted.

After the crucifixion there was a great darkness on the earth, (which is the body temple), from the sixth hour, (the hour representing human love), till the ninth hour, (the hour of the activity of Divine Love). Here Jesus gave up the human with all its limitations, for the Divine in himself, and the veil of the temple, which

separates the human from the Divine, was rent in twain from the bottom to the top, and the mortal part shook and the graves (negative places in his consciousness) were opened, and the negative or error thoughts were dissolved; and the saints (the good thoughts) which slept, awoke and came forth in him in the Holy City (the spiritual body) and appeared unto many (thoughts).

Jesus was in the tomb three days, the period of time for the Spirit, soul and body to be united after the last overcoming. Jesus' body was spiritual and lifted up, and needed no permanent burial. But what of man who has not yet redeemed his body? In Ecclesiastes 12:7, we read, "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." This will take place until man overcomes error as Jesus did, and brings forth the spiritual body. "For this corruptible must put on incorruption, and this mortal must put on immortality." As this is the goal to be attained by man, he must cease thinking about death, as pertaining to the dissolution of the body, as a reality.

Jesus said, "Follow me, and let the dead bury their dead," and again, "God is not the God of the dead, but of the living." So let go of the thoughts of the dead. Those who are yet unenlightened will take care of the dead. Your work is to think living thoughts and bring forth the spiritual body.

Paul said, "I die daily." The I that dies daily is personal consciousness, which is formed of thoughts of doubt, fear, ignorance and the errors and false beliefs of mortal mind. These are consumed daily by the cleansing fire of the Spirit. You should not wait until the whole Christ consciousness is awakened in you or in the world, but follow him now. Learn the lessons he has given, and apply them in your daily life. Do not tarry with the thoughts about you until they are redeemed, but begin now to build the spiritual body with only living, true thoughts.

CONTEST LETTERS

Letters Telling What Unity Literature Has Done for the Writers.

Wray, Colo.—I can truthfully say that Unity has taught me how to handle the Word of God. While I have always been a faithful Bible reader and have prayed without ceasing, I never realized the true presence of God until I read Unity literature. The first, handed to me by a woman friend, were leaflets, "The Signs That Follow," and "None of These Things Move Me." When I began to study them I was like a drowning man catching at a straw.

I was sick; I think I had about everything that human flesh is heir to; my oldest son had consumption, and was growing weaker. While I had faith in God and prayed day and night, it seemed that all earthly aid was past; but as I read and *practiced* the Unity way, I began to get stronger, and in a short time I could see a great difference in my son. His lungs began to strengthen; the chills and night sweats left. That is seven years ago, and he is still free from the old disease. While in the fruit valley, he was poisoned by the spray; but God has removed that, and he is coming into his true health. Once he had a boil on his neck, and I had tried two days to find the key to that. Then, when it was very sore and he was almost sick, I sat down and said within myself, "I will find the key to that door." Just then the Unity Magazine came. I ran through it to see the Class Thought. It was, "The Word of God is now casting out sin and healing the sick." I said, "Here is the key." Then I turned and looked at my son and said, "The Word of God is right there, casting out sin and healing that boil." I repeated this prayer several times. The next morning the boil was entirely well, not the least tender or swollen, but just a little blue spot remaining where it had been so sore.

I could not find paper enough to write what the Unity literature has been to me. I have found a great deal of help in everything I read, but I believe that if I had to choose one out of all your publications, it would be "Christian Healing," by Charles Fillmore. Unity Magazine would come next, then Weekly Unity—*Mrs. S. E. H.*

Denver, Colo.—I have been brought into the light of Truth through the study of your literature. I had been a strict orthodox church member, but there came a time when the letter of the Gospel did not satisfy. God away in heaven seemed so far off, and while I was to be happy

when I went to my final reward, I began to wonder why we struggle so to live, and even in old age use every known material remedy to stay just a few months more.

While I was in this unsatisfied state, I read an old copy of Unity Magazine, and was charmed with the new outlook on life it inspired; I at once sent for "Lessons in Truth." Then came a long season of meditation and study. I sent for "Christian Healing;" for several years I have been studying its pages, and through it I am constantly receiving new revelations of Truth.

What benefits have I received? My God has come out of the sky and resides in his heaven, my own heart. My body responds quickly to the spoken Word. Intuition has been so quickened that hidden truths, which the sense mind could not comprehend, are now like an open book.

What have I learned is mine? "All things that the Father hath are mine." The happiness that lives in a regenerated heart, where the ideas of joy, peace, power, substance, wisdom, love and all good abide; where malice, envy, and unforgiveness no longer find a home. If your blessed literature had never taught me anything more than the power to forgive, it would have been worth the years it has taken to reach this place.

I have learned the meaning of the words, "God is Love." When that great love which contains neither sex nor selfishness surges through the heart, when we desire to do good just for its own sake, we can realize in a small degree how the heart of the Universal loves his children. I have learned the real joy and peace of prayer, telling the Father the true desires of the heart, then resting in the quietness of faith, knowing that he has heard, has answered, and that the manifestation will appear.

These are a few of the benefits which, through your literature, have brought new life and joy and understanding into my life.

Many difficulties have been overcome, a result I once would have thought impossible. I have much to accomplish, and I am on my way, with Unity Magazine and "Christian Healing" as my constant companions.

I have most of your tracts; three of the best for me are "Prayer," "Praise," and "Overcoming the Poverty Idea." "Lessons in Truth" is a wonderful book with which to start the study of Truth. I consider "Christian Healing" the best of all your publications.

God bless and prosper all your work.—*E. D.*

Navasota, Texas—Unity literature has not only helped

me over the rugged places on life's highway, but has taught me how to reach out to others in distress and trouble. I have witnessed conditions change from hate to love, from sickness to health, from poverty to plenty, from inharmony to peace. My work for years has carried me into the large cities and towns, and from house to house, affording me unparalleled opportunities for presenting literature, demonstrating the Law, and proving the efficacy of the spoken Word.

I have learned through the teachings of Unity literature how to send the word to an error-thinking part of my body and get relief when the situation seemed most desperate.

One organ in my body was not only pronounced useless by seven physicians, but absolutely dangerous to my life. I was told I would never be well with it, that I was liable to drop dead at any time on the streets. You can imagine the state of my mind when I appealed to Unity for help, about ten years ago. My growth in health has been continuous since that time, and the proof of it is my doing physical culture stunts the doctor said would prove disastrous. I believe I can truthfully say that that organ is made whole.

Twenty-five years ago I was informed by an eminent specialist, after attending me in a serious eye trouble, that I would be able to see with the eye, but that I was liable at any time to lose it, and that I would be subject to such attacks as long as I lived. Thanks to Unity literature for leading me out of that error. My growth has been slow but very sure, and I have not had a spell now in over three years, whereas two or three a year with intense suffering had been my experience before. I am using my eyes constantly, and am thinking of again taking up my old profession of music teaching.

To specify which of the Unity publications I like best, and from which I have derived the most good, would be a difficult task. There is so much good in all that it would be like trying to separate Truth from itself and judging its individual qualities. Each publication seems to have its special mission in awakening man to his innate possibilities. I love Unity Magazine; it has mothered me for fifteen years through my spiritual unfoldment, and many of the articles seemed written just for me.

The Weekly Unity comes like a special letter to me, and I should feel quite lonesome without it. It nearly always arrives in the nick of time to help one over the perplexing problems of the day, to cheer and encourage the

mind not yet disciplined to patience. I enjoy the vegetarian page, and believe it has done a world of good in helping man to a humane diet.

Wee Wisdom, in her simple little garb of Truth, is a beautiful reminder of the Universal Brotherhood of man. The little "Booster Club" letters come from everywhere, laden with messages of Love. If I had the choosing of only one book outside of the Bible, I would not hesitate to take "Christian Healing." To my mind it is the clearest, most concise, most beautiful exposition of Truth I have ever read. I could not estimate the helps derived from it on my journey back to God. I wish I could place it in the hands of every seeker of Truth. I seem to unfold and grow out of old conditions, as I live in its pages and apply its teachings.

Of the many beautiful tracts and booklets there is one which transformed my whole life. I was ill in bed at the time it was brought to me by one of the visiting healers of Unity. Hate was driving me out of my body; I felt it, and knew it would reach the climax, but I seemed utterly unable to check it. I told my caller that I had read that booklet many times. She said, "Read it again;" I did so, and never can forget her for bringing it to me. This booklet was Drummond's "Love: The Supreme Gift."

May the blessings of our dear Father still continue upon the Society of Practical Christianity, and may its uplifting, transforming literature reach the four corners of the earth, is my earnest prayer.—*M. E. O. S.*

Memphis, Tenn.—I am writing in response to your desire for students of Unity literature to report concerning benefit received from its study. This is written with no thought of the reward offered for such letters, for I have had my reward in advance, in a value that man cannot measure; but I do not want to be one of the "nine," hence I eagerly take this opportunity to return and give thanks.

Several years ago, my dressmaker gave me "Lessons in Truth," by H. Emilie Cady; I have been thankful that I had *just that first.* Language is the limitation of thought, and we lack a medium through which to express the finer soul sense; therefore, there is no way of describing the new world to which that book opened the door for me. It has ever remained the dearest of all. I have had almost everything in the Unity catalog of publications, each one of which has helped to enlarge my vision, clear my understanding, and strengthen my faith, until I am now able to read the heaviest philosophy almost as easily as a child's

story, to comprehend it intellectually and spiritually, because of having had the right thing first—a spiritually inspired guide book.

From the first, I began keeping the silent hour with the Unity class, and I have never missed a number of the Unity Magazine from that time. Divine Wisdom guided me to cull out the false and needless, or the too material, in the various writings that came to me, and protected me from falling into hero-worship, but instead led me to give credit to Spirit and Spirit only, as the Unity teaching so emphatically recommends.

You ask me to tell you in detail just how I have been benefited. Who can follow the mother's milk and tell where each drop is built into her baby's body? Yet we know the babe is growing in physique as well as in mind, and we know, too, that if the food were not given, it would cease to manifest life, health, and increasing consciousness. My growth has been just like a babe's. I drew from my Father-Mother, God, supply that has been built into my eternal structure, making me more expressive of the *I Am now*, with an inner consciousness that I have ever been and will never cease to be a perfect Son of God; this recognition of one's true self is the acme of attainment. Having this image formed and the consciousness of its reality established, one can then mentally grasp invisible Substance and by his spiritual power build into his mind, body and affairs whatever he will. The joy of working with this Divine Stuff and bringing it into manifestation can be likened to the potter's joy in handling the clay and making it take the form that his mental picture gives.

I have made many wonderful demonstrations; my faith has been tested to the limit; at times, I seemed to be standing on the verge of ruin, but I knew the Principle was true, and my determination not to let go without the blessing, enabled me to stand still and see the salvation that God had prepared for me. Sometimes, when my need was so great that my whole mind and body became tense enough to snap in my effort to prove the Law, I would suddenly realize that I had reached my extremity and that there was no more I could do but to rest and trust while God worked; I was no sooner relaxed when, lo, it was done.

Ability to watch God work in every incident of life, to trace cause and effect through mental processes by watching my own mind in action, and the fitting of the law to my own experiences, are the results of a close study of Unity literature. To say that I am grateful is too mild to express my

sense of obligation. I think my greatest desire is to be able to help support this school and further its teaching, so that all the world may have the joy that has come to me through this understanding that has made heaven and earth new to me and God a present reality.—*E. D. G.*

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

HEALTH

Marine, Ill.—I asked your prayers for E. M., who was very ill with pneumonia. The doctors had given her up, saying they could do nothing more for her. Today we lift our hearts and voices in praise to God and Truth as taught by Unity, for E. is entirely well.—*T. H.*

Salt Lake City, Utah—I wrote you for prayers for an attack of acute rheumatism. I am entirely well and am neither lame nor stiff. I did not experience a sudden cure as many do, but it was slow and complete. I am very grateful to you for your prayers and I am sending you another love-offering.—*Mrs. D. E. H.*

Tumola, Oregon—I thank you for your prayers for my daughter. The lump in her breast disappeared almost before you got my letter. I praise God and thank you.—*Mrs. P.*

Los Angeles, Cal.—I thank you for what you have done for my friend, L. C. Within a week after I wrote you for prayers for his mental condition, he was perfectly well. He says that he cannot remember having before felt so buoyant and well in every way.—*R. C. I.*

Waco, Texas—I wrote you for prayers for an abcessed tooth which was so loose and painful that the dentists said it must be removed. Now I am healed and the tooth has tightened up again. I am most grateful to you and to Him whose healing power reached me.—*L. A.*

Washington, D. C.—My sister sent you a telegram on Friday asking your prayers for our brother who was suffering from a very severe nervous attack. In a few hours he was much better and by Sunday he was fully recovered.

We are grateful to you and praise God for this wonderful experience.—*Miss J. R. A.*

Parsons, Kans.—I have been suffering from bladder and kidney trouble for years, when Unity was presented to me. I am now permanently healed.—*Mrs. N. C. B.*

Missouri Valley, Iowa—I am rejoiced to tell you that my husband has passed through the hay fever and asthma season with but very little trouble. A few times the claim tried to manifest itself, but after writing my last letter to you nearly a month ago my husband improved rapidly, for which we praise God and thank you for your loving prayers.—*Mrs. D. H.*

Shaneattes, N. Y.—I thank you for your prayers. I have been healed of a lameness in my limb of two years' standing. I can now walk and go up and down stairs as fast as anyone. My income is increasing also.—*Mrs. J. C. S.*

Ft. Riley, Kans.—I had inflammation of the eyelids since childhood and I found no relief until I asked for your prayers. Now my eyes are entirely healed. I thank God and Unity.—*L. L. H.*

PROTECTION

Hartford, Wis.—My grandson, who left for France early last spring with the famous Thirty-second Division, and now with the Third Army on the Rhine, came through without a scratch. Out of his Company of 250 only 75 are left. He was in all the battles of the German retreat from start to finish. I know that God's loving care was with him, through your prayers.—*Mrs. C. B. T.*

Petersburg, Va.—My husband works at the Du Pont Powder Plant. Friday morning he had to open an electric switch. Just as he pulled the lever down, the switch, being overcharged, exploded. He was burned very badly, and was taken to the company's hospital. The doctor told me he would have to stay a week or ten days at the hospital, as he was very much afraid for my husband's eyes. I at once held the thought: "The Spirit of Almighty Life is now active in your eyes, and the mind of God is powerful to restore harmony in your face and hands." Sunday my husband called me over the telephone and said he was coming home. I went for him and found that his eyes were clear, and that the burns on his face will not leave a scar. I bless and praise God's holy name.—*Mrs. M. A. B.*

Grand Rapids, Mich.—My son-in-law, for whom I wrote for prayers for protection, was promoted for bravery in

the Soissons drive. He was in the thickest of the fray all of the time. He wrote that in the great battle in which he gained his promotion he seemed to bear a charmed life. I thank you for prayers.—*I. M. B.*

Montclair, N. J.—The Gillespie Plant of South Ambry was built at the end of our property, the nearest building being about one thousand feet from our house. Many times our danger had been discussed, and many times my little girl and I had said, "Even if the plant does blow up, God will so protect us that we shall not be hurt." The plant did explode. The first explosion brought our ceilings down and our windows flying in, with a noise much worse than thunder. I said, "Do not be frightened. God will protect us." I felt so sure of God's protection that I was able to get coats and hats for the rest of the family, and also my jewels, while my husband brought the car for us to escape. Three explosions occurred before we got away. None of us received even a scratch. You can imagine what the realization of God's protection and guidance meant at this time. Unity has been a wonderful help in bringing me to this realization.—*H. M. V. P.*

PROSPERITY

Wyandotte, Mich.—Since writing you for prayers and reading Unity Magazine, I have greatly improved in health and prosperity. I have risen from $4 to $7.56 a day for my services at my place of employment. I have a much better understanding of God. You may publish my name and address in full, as I should like to hear from Unity readers.—*Solon S. Thomas, Gen. Del., Wyandotte, Mich.*

Lawrence, Mass.—I am thankful that supply in the form of work has been made manifest.—*F. G. K.*

Kansas City, Mo.—I asked your prayers to sell our house. I am happy to tell you that the sale of the house was made in a most satisfactory manner to all concerned. I inclose a love offering in appreciation of your kind favor. —*Mrs. J. A.*

Warrenton, Mo.—Inclosed you will find the amount saved in my Prosperity Bank. I thank you heartily for your ministry through which my husband has received a raise in salary. I realize more and more every day that God is my support and supply. This is of far more value to me than anything else.—*Mrs. H. S.*

Belmont, Wis.—I asked your prayers for prosperity, as I wished to sell some land in Dakota. I have sold it at my own price. I thank God, the giver of all good things,

and you for the prayers you offered for me.—*Mrs. G. H. W.*

Detroit, Mich.—During the ten weeks of my Prosperity Bank's intended usefulness, I was released from service, given a position paying me $700 more a year than I was receiving before I entered the war a year and a half ago. Also, a man made a first payment on a note that has been due me for twelve years. These gifts came unsolicited. I thank you for your prayers.—*J. D. B.*

East Lansing, Mich.—I felt I should sell my business and change my location, but it was a dull season and I was unable to do so. I then wrote you for prayers. I left my business with my mother and went to the city to look for a location. One morning I awoke and asked God to show me that day what I was to do. Before noon I received a telephone call from my mother saying that a stranger had come to our town and wanted to buy my business. I went home and sold it, then moved to my new location. We like our new home very much. I know my Father was leading me all the time.—*Mrs. C. W.*

HELPED BY UNITY LITERATURE

Hutchinson, Kan.—I have been thinking for some time that probably my experience would be helpful to others. After talking to numbers of people along lines of religion, the Bible, etc., I was surprised and astonished to find so many whose experience had been like my own: an early teaching by parents and older associates that God was a living, personal man, far off in some remote country; that some day we would see him; that he had a big, big world to look after, so we must be patient, and some day he would visit us. On beginning to think that the world was too large for him to travel fast enough to get around to see us all, I practically gave up all hope of ever seeing him, and made up my mind that I must rest content as it was. Then a lady handed me a copy of Unity, which I read faithfully. For the first time in my life I found God, and know now that God is within each and everyone of us, closer than hands and feet, and nearer than breathing. What a relief it would be to me to know that the earth's millions of people understand the same. Not until all have this knowledge shall we have an ideal world in which to live. I do know that through the distribution of Unity's good literature thousands of people who were bound by wrong teaching as I was, are now finding God within, and in him the peace that passeth understanding.—*M. B. H.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

THE MAY UNITY, A CORRESPONDENCE SCHOOL NUMBER

A few weeks ago, the manager of our Correspondence School Department walked into the editorial office and said, "I believe our readers out in the field would appreciate some good practical articles written by their friends and neighbors. I can get you an article by a St. Louis newspaper man, who is one of our Correspondence School students, one from a woman in the Riverside Drive district in New York City, who is doing splendid work with her lessons, one from a woman up in Ontario, who will give our readers something sensible and useful, and there is plenty of rousing good material available for a whole issue of Unity Magazine." And the idea grew.

In the May issue of Unity Magazine you will find an article by a dentist in a certain Atlantic coast city; probably an acquaintance of your son or husband. You will find one by a teacher in a Connecticut school; perhaps your daughter will recognize her name and be brought into studying Truth through confidence in her friend. We have heard a great deal of the good which has come through reading that little Unity tract, "The Blessed Word," so Tennessee is going to contribute something through Ella Cheshire. Two years ago one of our friends traveled thousands and thousands of miles to spend the summer at Unity headquarters. We will print something from this student in South Africa.

You may have been browsing through metaphysical literature for two years, may have felt the need of taking up the Correspondence School Course, but delayed because you were "too busy" to write for an application blank; but—the mayor of one of New England's capital cities found time to do so, and now this man has laid aside his work in the State Legislature long enough to write an article. This is only a hint as to the good things we are going to publish.

The Correspondence School Number of Unity

Magazine will be one of our best issues. Because it will be read by over a hundred thousand people, it will mean that our Correspondence School Department will be flooded at that time by hundreds of requests for application blanks and information about the Course. You can render a service both to yourself and to us at Unity headquarters by sending in your request now.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Mrs. James Holstrom, P. O. Box 1447, Butte, Mont.

Mrs. M. Masters, Olympia, Wash.

Mrs. Matilda A. Schultz, Pine Rest, Prairie du Sac, Wisconsin.

Mrs. F. H. Marshall, 906 6th Ave., Sterling, Ill.

UNITY TEXT BOOKS IN POCKET EDITIONS

In Paper Cover

A pocket edition of "Lessons in Truth" in paper cover has been added to the list of various editions of this excellent course of Lessons in the science of spiritual unfoldment. The pocket size of the Lessons in limp binding of Keratol has had a wide sale, but the public has made many calls for a pocket edition of more moderate price, as the limp binding sells for $2.50 a copy. This new edition in paper cover answers the call. It is convenient in size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; complete as regular editions; contains Index and References;

printed in large type on good book paper. Price of this pocket edition, 50 cents.

Khaki Bound Books

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound in Khaki cloth for pocket edition. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in an ordinary pocket. The type, however, is large and easy to read.

When ordering this binding do not confuse it with the various other editions. We shall call it "Khaki Edition." Price for "Christian Healing," $1.50; "Lessons in Truth," $1.50.

Our students will appreciate knowing that the American Revised Version of the Bible has been used throughout the Unity publications since the first of this year. Bible quotations and references in previous editions of Unity books and pamphlets and periodicals have been taken from the Revised Version (English) and the Authorized Version. On page 384 of this magazine will be found a notice concerning the American Revised Bible.

"CHRISTIAN HEALING" REVIEWED

"We have received a copy of this most excellent work for review, and have carefully read every line of it with real enjoyment, and have not the slightest hesitation in recommending it to our readers, pupils and friends. Indeed it is a book that should be in the hands of every student of the higher thought, containing as it does so much mature thought and practical teaching upon all the leading subjects pertaining to healing of mind and body. Mr. Fillmore has been for many years one of the leaders in the field of progressive thought, and is a well-known teacher of Christian healing by faith in the One Life Immanent; as well as editor of that valuable little Magazine, "Unity," which has been the messenger of peace and health to so many souls, therefore his name alone is sufficient guarantee that the quality of the matter in this edition of his book on Christian healing is of the best.

The lessons comprise, The True Character of Being, How to Control Thought, The Word, Spirituality, Faith, Imagination, Will and Understanding, Judgment and Justice, Love, with some other excellent articles under the title of Talks on Truth, while the realization statements at the end of each lesson are healing treatments in themselves.

This is a book you ought to have on your table to pick up at any moment. It will prove an inspiration to your mind and a spiritual tonic to your soul.—*From "The Truth Seeker," Perth, Western Australia.*

UNITY SCHOOL PREFERS THE AMERICAN STANDARD REVISED BIBLE

We prefer the American Standard Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The American Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version, by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons.

The American Standard Version of the Teacher's edition of the Bible, is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

A new book is presented for review entitled, "Metaphysics of Raw Food," by Stella McDermott, Raw Food Specialist and author of the series of articles which has been running in Weekly Unity. The book contains: The Fundamental Principles of Raw Foods; Their Comparative Nutritive Value; The Divine Laws of Dietetics; Methods of Preparing Raw Foods to Serve; Numerous Menus.

Unity School of Christianity, Kansas City, receives orders for "Metaphysics of Raw Food." Price, $1.00.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Portland, Ore.—Your good letter of December 27 received, and it is such a wonderful help and encouragement. I have been feasting upon it, holding the thought which you gave me and passing it on to others. My life is so much more beautiful through your instrumentality. I need and appreciate so much the help which I get from you all. My inner realization brings so much peace, joy, satisfaction and happiness, and now I am claiming the outward manifestation.

Thank you so much for your generous supply of literature. It is being placed where it will do the most good. I do love the work so and am claiming more time for reading and study. Please send me a new supply of literature, including "Instructions in Healing" and "All-Sufficiency in All Things."

The lady clerk at the post office asked me about Unity when she saw your name, and said she would like to read the literature, so I am taking her a supply. She said that she saw a good many Unity Magazines going to the soldiers, and added: "I always see that they are safely sent from here." So you see the good work is reaching in all directions.—*Mrs. S. M. H.*, S-70 No. WW-48.

Bridlington, England—As the month advances I look forward to receiving my Unity Magazine and your monthly letter—my two most prized "posts." The joy they always bring is beyond expression. I thank God for them every moment of my life because they help me to the perfect realization of his constant presence. I am finding great blessings follow my Silent Seventy work, and delight in it. I am greatly blessed and joyously happy, thanking God always for his many blessings and answers to my prayers. May he bless and prosper your good work.—*Mrs. M. B. I.*, S-70 No. YY-4

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 1st of May to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.

N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—W. V. Nicum, 207 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

CLASS THOUGHT
May 20 to June 20, 1919
Held Daily at 9 p. m.

The quickening, illuminating Light of the Holy Spirit transforms and heals you.

PROSPERITY THOUGHT
May 20 to June 20, 1919
Held daily at 12 m.

I seek first the kingdom of God and his righteousness, and all good things are added.

LESSONS IN TRUTH

A Standard Textbook On The Principles Underlying Christianity

By H. EMILIE CADY

Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be an authentic course in the fundamentals of Spiritual Science.

While "Lessons in Truth" is essentially a primary course, yet hosts of advanced students find the book worthy of re-study. For thirty years this book has been read and re-read with increased appreciation and value by every class of religious and thinking people.

Contents of "Lessons In Truth"

LESSON ONE—The Statement of Being

Or, Who and What God is and Who and What Man Is.

God defined—Creative energy—True education—Manifestation—Man threefold being—Our Father, explained—Personality limits—Principle and cause—Access to God—Invisible Giver of All-Good—How to receive from Fountainhead—God is never separated from his creations—All-Perfection.

LESSON TWO—Thinking

Or, The Laws Controlling Our Happiness, Health and Prosperity.

Mind and Spirit explained—Connection between universal and individual mind—Intellect defined—What is soul—Fall of man—Mortal mind—Deliverance from sickness, trouble and unhappiness—Spirit of Truth, where found—Formative power of thought—Results of wrong thinking—Man is not an automaton—Stagnation is death—God radiates—Recapitulation.

LESSON THREE—Denials

Or, How to Erase Error Conditions from Man's Body and Environment.

Denials, part in religious systems—Origin and value—Taught by Jesus—Brings freedom from bondage—Wipes mistaken beliefs from mind—Destroys conditions—Gives mastery if practiced—Denials, to whom particularly useful—Specified for daily and hourly use—

Should be spoken silently and audibly—Denials necessary to demonstration.

LESSON FOUR—Affirmations

Or, How to Assert Positively Your Own Divine Birthright.

Subject defined—Affirmations, by whom to be used—Affirmations deliver—Four great comprehensive affirmations—Not arbitrary in form—Remedial effects of affirmation—To quicken spirituality—For cleansing and purifying—The connecting link between individual and unlimited supply—Affirmations and Denials combined.

LESSON FIVE—Faith

Or, The "Substance of Things Hoped For."

True meaning of Faith—Its action—Power of Faith—Ability to use this faculty—Understanding of Faith, based upon Principle—Greater than intellectual strength—Faith, born of intuition—Born of Spirit—Asking and receiving—Desire defined—Creative power—Faith and works.

LESSON SIX—Definitions of Terms Used in Metaphysical Teaching

Thought transference explained and right use given—Not used for specific purposes—"Chemicalization," illustrated and explained—"Personality" and "Individuality" distinguished and defined—How to cultivate individuality.

LESSON SEVEN—Spiritual Understanding

Or, The Way to Spiritual Realization.

Inspiration of Spirit of Truth within—Rev-

elation of Truth—New birth of spiritual faculties—Divine Voice—Reward of Divine Laws—The way of attainment—Effects of spiritual understanding—Brings new light on all problems—Seek your own Lord—"The Gift of God"—Food for the soul.

LESSON EIGHT—The Secret Place of the Most High

Or, the Place of Meeting Between God and Man.

What the Secret Place is—Where it may be found—How to abide in it—Intuition—"The Mystery which hath been hid from ages"—Knowledge is key to all power—Divine Self revealed—Illumination—Steps to secret place—How this place protects from dangers and fears—Revelation of God a process of the silence.

LESSON NINE—Finding the Secret Place

Or, Definite Instruction on How to Pray.

These questions answered: How to seek and where to find the Secret Place?—Steps to the Secret Place—God desires to reveal his Presence—Descent of the Holy Spirit—Sitting in the silence—God works in stillness—How to practice silence or prayer—Abnormal silence—Do not look for signs and wonders—Innermost Presence—Thanksgiving carries power—Oversoul—Establishing the kingdom of heaven.

LESSON TEN—Spiritual Gifts

Or, Man's Divine Inheritance.

God desires to give us his Abundance—Why should we fear to wait upon God—Seem-

ing failure means mighty success—Death of old leads to call of higher—Your greatest work—Transition periods open way to success—Seek Spirit more and results less—Your own specific gift revealed—Let us not desert our particular work—Power to heal—Gift of prophecy—Eternal Life—Peace—Wisdom—Prosperity.

LESSON ELEVEN—Unity of the Spirit

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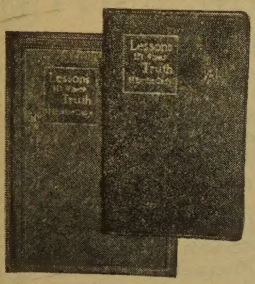

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